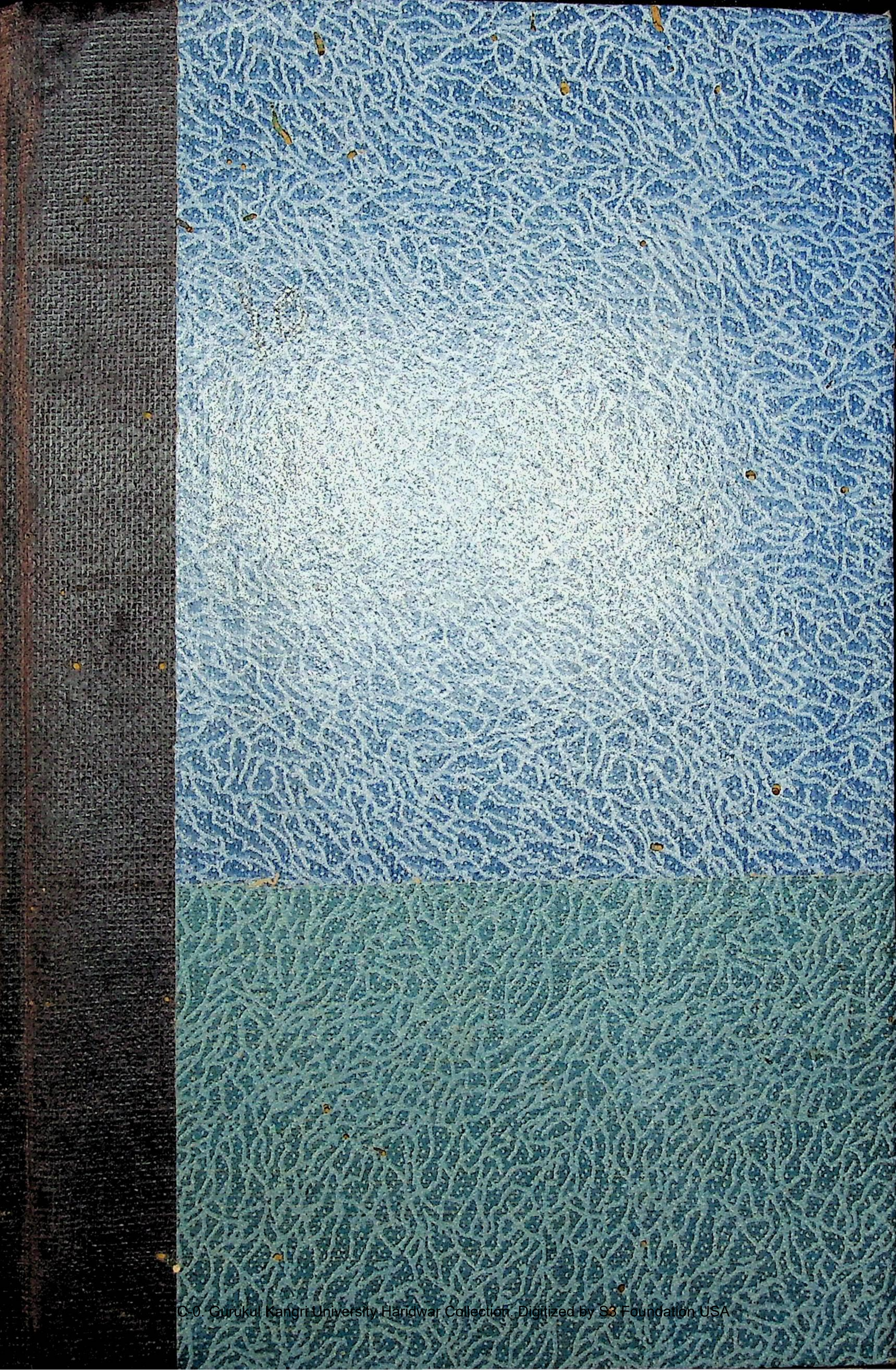


# WORKS

OF

# LATE PANDIT GURU DATTA VIDYARTHI, M. A.,

Professor of Physical Science,

*Government College*

*LAHORE.*

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Revised and Edited

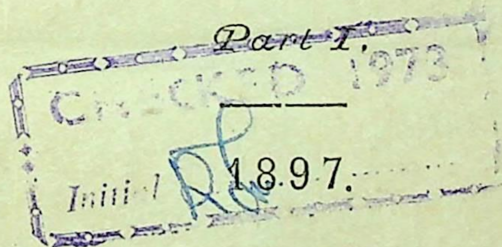
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LALA JIVAN DAS, PENSIONER,

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*Part I.*




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# PREFACE.

THE works of Pandit Guru Datta Vidyarthi, M. A. undoubtedly occupy the foremost position in the whole range of Samajic literature that exists in English. In point of sublimity of thought, nobility of conception, beauty and gracefulness of style, breadth and comprehensiveness of vision, and force and impressiveness of meaning, they are simply unsurpassed. Pandit Guru Datta was one of those rare geniuses of whom any civilized country may justly be proud. He died while yet in his youth. His career of usefulness to the Arya Samaj was sadly brief. Being a man of extremely inquisitive and analyzing faculties, no religion except that of the Vedas could satisfy his profoundly philosophical and scientific mind. He accordingly enlisted himself under the banner of Swami Dayananda Saraswati, and evinced a great interest in the advancement of his Vedic mission. The truths of the Vedic religion however did not strike a deep and permanent root in his mind till he had been brought, by the chance of some unhappy circumstances, under the magnetising touch of that GREAT YOGI, Swami Dayananda Saraswati. When the great Rishi was lying seriously ill at Ajmere, he along with myself was deputed by the Lahore Arya Samaj to attend upon him there. The dying scene of Swamiji, which he was fortunate enough to witness, gave a death-blow to his old cherished sceptic ideas, and inspired in him a spirit that has ever since immortalised his name. He saw, on the one hand, the dreadful disease giving rise to such excruciating pains that even the bravest and mightiest of men having less insight into the realm of Spirit, would give way under its fearful and cruel onslaughts, and, on the other, the Swami's calm, dignified, cheerful and brightened-up face, without the least indication of any sort of suffering or remorse. This singular scene threw a fascinating charm over him; how it affected him cannot be described in words, nor could the Pandit himself explain it. It appears to have taken entire possession of his soul, and transformed him into something far above the ordinary run of humanity. His real conversion, thus, dates from the day of Swamiji's death, after which we saw him ever fired with an extraordinary enthusiasm for "Dharma," his whole nature permeated with the grand and elevating truths of the Vedic religion, restless for the promotion of the mission of Swami Dayananda Saraswati. His body, mind and wealth were all at the service of the Arya Dharma and his only occupation was the discovery and elucidation of the Vedic truths. The lectures that he delivered on various subjects connected with the Arya Dharma produced a profound influence upon the people, and the appearance of his *Vedic magazine* caused a great stir in the religious world. That cursed disease—consumption—carried him off in his youth and thus cut short his very useful career. It is much to be regretted that we could not have more than three issues of his *magazine*. The purifying and ennobling truths that are stored up in these publications will ever remain a source of admiration to the learned and religious minded men.

These magazines and other works of Panditji, have, since his death, been in such a scattered condition as to be hardly within the reach of every man. Their aggregate high price, (Rs. 4 nearly), too, was a bar in the way of their extensive circulation. Besides, some of them are out of print. To remove these defects, I, as one of his old friends and admirers—as one who had a close connection with him for several years—actuated principally by the motive of (1) giving a wide currency to the "Vedic Sidhántas," and (2) keeping always afresh, in the minds of the people, the fair name of one who was once an ornament of the Arya Samaj, and whose name is still a source of pride to this country, have got all his works reprinted in one compact and handy volume. Its price has been fixed so low as to make it accessible to all classes of people.

The present Volume contains (1) *all* the subjects treated of in Panditji's Vedic Magazine, (2) *all* his works published separately in pamphlet form, (3) most of his learned, instructive and interesting articles in the *Arya Patrika*, and (4) two of his *unpublished* papers, one of which is a lecture on Religion, delivered during his early life when he was yet hardly out of his teens, and the other, a note on Revelation, written at my own request, on an *Urdu* pamphlet of mine entitled the *Maslah-i-Ilhám* (the doctrine of Revelation). The change in the religious life of Pandit Guru Datta becomes all the more prominent and striking when one reads the above mentioned lecture along with his other writings. It is indeed very strange that the subject of Religion, which is so much decried in that lecture, soon after became a favourite topic of his written as well as oral discourses.

It is worth notice that some of the fragments of Criticism on Professor Monier Williams' "Indian Wisdom," as embodied in this volume, are entirely new, and others different from what was already in print on the subject. The changes have been made with the help of the original manuscripts in the author's own handwriting which were so fondly and carefully preserved by me. Some mistakes of omission and commission have also, with the help of the manuscripts, been rectified. Besides, I have made certain alterations which the sense of the text rendered imperative.

The present Volume is the first of its series. It is presented to the public with a view to encourage the appreciation of the AryanShástras among those of my countrymen who cannot have recourse to them in their original Sanscrit language.

Should this Volume find a ready sale, which I hope it will, I shall soon bring out the second one, which will contain the remaining contributions of Panditji to the *Arya Patrika*, and his articles published in the *Regenerator of Arya Varta*, now extinct.

In conclusion I beg to be excused for some slight misprints which have escaped my notice in examining the proof sheets owing to a severe mental and bodily depression.

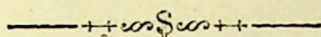
LAHORE: JIVAN DAS, *Pensioner,*
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P. S.—If the sale proceeds of this book bring in some pecuniary profit a part of it will be remitted to the family of Pandit G. D. Vidyarthi.—*Ed.*

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THE

# TERMINOLOGY OF THE VEDAS.



THE question of the origin, nature and eternity of *Shabda*—human articulate and inspired speech—has been a very important question in Sanskrit literature. The highly philosophical character of this question cannot be doubted, but the peculiar characteristic, which attracts the attention of every Sanskrit scholar, is the all-pervading nature of the influence it exerts on other departments of human knowledge. It is not only the *Nairuktikas* and the *Vaiyakaranis*, the grammarians, etymologists and philologists of ancient Sanskrit times, that take up this question; but even the acute and subtle philosopher—the last and the best Sanskrit metaphysician—the disciple of the learned Vyasa—the founder of one of the six schools of philosophy—the religious aphorist Jaimini cannot isolate the treatment of his subject from the influence of this question. He runs in the very beginning of his Mimansa (dissertation) into this question and assigns a very considerable part (proportionately) of his treatise to its elucidation. It is not difficult for a reader of modern philology, well-versed in discussions on onomatopœian and other artificial theories of human speech, to perceive the amount of wrangling which such questions give rise to. We have mentioned the position assigned to this question in Sanskrit literature not so much with a view to put an end to all this wrangling, which, perhaps, is unavoidable, but with a view to take up, in a brief way, another and a more practical question involved therein, *i. e.*, the question of the interpretation of Vedic terminology.

Up to this time all the plans that have been adopted for the interpretation of Vedic terminology have been based on some pre-conceived

notions. The philosophy of the subject requires that these pre-conceived notions should be carefully examined, studied and pruned of the extraneous matter liable to introduce error, whereas new and more rational methods should be sought after and interposed—methods such as may throw further light upon the subject.

We The examine, then, the various methods that have up to this time been pursued. Briefly speaking, they are three in number, and may, for want of better denomination, be called the Mythological, Antiquarian and Contemporary methods.

Firstly, the Mythological method. This method interprets the Vedas as myths, as an embodiment of simple natural truths in the imaginative language of religious fiction, as a symbolic representation of the *actual* in the *ideal*, as an imbedding of primitive truth in the superincumbent strata of non-essential show and ceremony. Now, in so far as this concretion of thought in mythological network goes, it assumes a comparatively rude and simple stage of human life and experience. From this basis of a primitive savage state it gradually evolves the ideas of God and religion, which no sooner done than mythic period ends. It further argues thus:—In the ruder stages of civilisation, when laws of nature are little known and but very little understood, analogy plays a most important part in the performance of intellectual functions of man. The slightest semblance, or visage of semblance, is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind, in such a period of rude beginnings of human experience, by motions mainly. The wind blowing, the fire burning, a stone falling, or a fruit dropping, affects the senses essentially as moving. Now, throughout the range of conscious exertion of muscular power, *will* precedes motion, and, since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellecual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature be-

ing thus effected, their deification soon follows. The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, the forces operate, strike him with terror, awe and reverence. A sense of his own weakness, humility and inferiority creeps over the savage mind, and, what was intellectually personified, becomes emotionally deified. According to this view, the Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers breathing passions of the savage for vengeance or for propitiation—or, in moments of poetic exaltation, hymns simply portraying the simple phenomena of nature in the personified language of mythology.

Whilst deductive psychology affords these data, right or wrong as they may be, comparative philology and comparative mythology considerably support these views. A comparison of the mythologies of various countries shows that the working of human intellect is analogous, that this process of mythification is not only everywhere universal, but coincident. The Scandinavian, Greek and Indian mythologies have no clear line of demarcation, save the accidental one of differentiation due to climatic effects. Comparative philology not only admits the universality and coincidence of these phenomena, but traces even phonetic identity in the linguistic garb with which these phenomena are clothed.

The evidence from these three sources—*comparative philology*, *deductive psychology* and *comparative mythology*—is indeed very great; and we have stated the nature of this method and the evidence upon which its validity depends at much greater length than the short space at our disposal could allow us, so that, for fairness' sake at least, the value and merits of this method may not be under-rated.

The results of comparative philology and comparative mythology need not be denied. They are the starting-points in our discussion, the assumed axioms in the present subject. The *causus belli*, the debatable

land lies beyond them, in fact, below them. They are the facts—recognized matters of truth. How are they to be explained? And like explanations of all other things, here too, there may be alternative explanations, rival hypotheses, parallel theories to confront the same facts and phenomena. That mythologies of various countries are similar, may be explained as much on the hypothesis that laws of psychological development are everywhere the same, as on the hypothesis that they are all derived from a common parental system of mythology or religion. Phonetic similarities, apart from their doubtful and frequently whimsical character, may analogously be traced to the operation of analogous organs and phonetic laws, or to a common parent language from which all the others are derived. Nor can these methods have any further claims to settle the dispute between these rival theories. As methods, they can only discover mythic or phonetic similarities or affinities, but cannot explain them. Even if we leave out of consideration the alternative character of the conclusions arrived at, the explanations possess, considered from the standpoint of inductive validity, a very low specific value. We seek the explanation not from a fact already known to exist—we only inferentially assume a fact to have existed, whilst we are at the same time assuming the validity of our inference. The assumed fact, from which the desired explanation is sought, is not inferred from any independent evidence, but is itself a link in the self-returning series of concatenated facts. Further, the growth of mythology is deductively inferred from some psychological data. It might as easily have been inferred as a degenerate, crippled, and then stitched and glossed remnant of a purer and truer religion. An author has well spoken of the degeneracy of things including doctrines pre-eminently, if left alone. Nor is this fact in any way an obscure one to the student of the history of church dogmas and opinions. Who does not know of religious practices primarily designed to meet certain real wants, degenerating, after a lapse of time on the cessation of those wants, into mere ceremonies and customs which are regarded, not as accidents, but as essentials? Mythologies, as well as mythic

practices, then, may arise either as products of human imagination working under subdued intellect and petrified reason, or, as an outgrowth of a distorted remnant of a purer and truer form of religion.

There is not one hypothesis in connection with this subject that has not a counter-hypothesis, not one theory whose claims are not met with by a rival theory. Independently of the vague character of these hypotheses—the philological and mythological ones—the uncertainty of the conclusions deduced from them cannot be lost sight of. Like the conclusions arrived at by Mr. Pocock in his 'India in Greece,' wherein he traces the origin of all Greek geographical names to Sanskrit Indian names, and whereby he infers the colonization of Greece by the Indians, the conclusions arrived at according to the aforesaid hypothesis constitute one full chain of circular reasonings continually returning into themselves. Admitting the cognate relation that exists between the Greek and Sanskrit languages it must follow that Greek names of localities must bear a remote and far-fetched, as contrasted with a direct and palpable, identity to Indian names of localities. The colonization of Greece by the Indians is not the just conclusion to be drawn from the specific topographical relations, which Mr. Pocock has traced, independently of the common origin of Greek and Sanskrit languages. The identity of Greek and Sanskrit stock is a general formula which cannot be any further proved by such specific connections. The fact of the identity of several systems of mythologies and languages also leads to a distinct general proposition—the uniformity of human nature. Beyond the value of this general proposition, the specific mythological and philological facts have no independent value. Their value is subsumed in the general proposition. These particular propositions when right, *cannot add* to the value of the general proposition which they go to form, but, when wrong, they *can materially vitiate* the truth of the general proposition. A conclusion based upon the legitimacy of a *general* order of nature, or a *universal* law, can derive no real independent logical strength from the enumeration of particular instances of such order or law, all similar in kind.

All the remarks that have been made above, may in one sense be considered to bear upon the question of comparative mythology in general, as having no distinct individualized influence on the terminology of the Vedas. There is one other point, however, which comes directly into contact with the mythological theory as concerned with the terminology of the Vedas. Mythology, as already remarked, is the symbolization of human thought in the concrete. The contrast, therefore, of mythology with the abstract is the widest and the most thorough-going.

Philosophy, as analysed by Herbert Spencer, has for its object the elucidation of *ultimate* truths or laws. These truths, in so far as ultimate, must be the *most general.* The wider the group of individual facts that a law covers, or the greater the distance of the ultimate law from the minute sub-laws covering a very limited and primary area, the more abstract and the less concrete does its expression become. Philosophy and mythology, therefore, stand contrasted—completely contrasted to one another in this respect. Philosophy is abstract, expressed in general terms and ultimate formula; mythology is concrete, expressed in gross material terms representing primary objects and phases of objects. Nothing therefore is so completely subversive of the value of the mythological method as the existence of philosophy and philosophic ideas in the Vedas. That the Vedas are books of philosophy and not of mythology must not be admitted merely because a well-known professor and scholar of Sanskrit acknowledges that the germ of human thought and reason lies in the Vedas, whereas, according to him, its culmination lies in the philosophy of Kant, but on other and more trustworthy bases and authorities. The growth of philosophy in Sanskrit literature is earlier than the growth of mythology. The Upanishads and the Darshanas, which are professedly books of philosophy and confessedly nearer to the Vedas, chronologically preceded, and not followed, the Puranas, the embodiment of mythological literature of India. It was philosophy that was evolved from the Vedas

and not mythology. In the history of Indian literature, at least, it is not mythology that gives birth to philosophy, but philosophy that precedes mythology. How far mythology may rise as an out-growth and a distorted remnant of a purer and truer form of religion or philosophy, might perhaps now have been rendered more evident. Now the six schools of philosophy are, all of them, based on the Vedas, and support themselves by direct quotations from the Vedas. Not only, then, has philosopy been evolved from the Vedas, but substantially drawn out as philosophy and subsequently developed as systems of philosophy. There is one, and only one objection that can be raised against the above views. It is asserted that the different portions of the Vedas belong to different epochs, for, whilst some portions are mythological, others are decidedly philosophycal. We would not here say what is already well-known, that, however it may be, not one line of the Vedas is later than the Darshanas or the Upanishads, not to speak of the Púranas. Howsoever greatly wide apart may be the epochs assigned to the various portions of the Vedas, no stretch of artificial reasoning can make them coincide with the Puranic period. Independently of these considerations, which are important however, the very assignment of different epochs to the Vedas proves the insufficiency and partial character of the mythological system. The truth of the mythological system lies in the isolations of the portions of the Vedas. It is not the Vedas as a whole that furnish an illustration of this method, but in part. But what reason have we to isolate these portions or to split up the homogeneous mass into two ? Simply this, that they belong to two distinct epochs. Now the assertion that the portions belong to two distinct epochs, is itself grounded upon the insufficiency of the mythological method. If they could interpret the whole of the Vedas by the one mythological method, there could be no need of separating them. This they could not, and therefore the isolation. The justification of the partial character of the mythological method depending upon the correctness of the assignment of the various epochs, such assignment has no authority save the insufficiency of the mythological

method. Thus, then, is the partial character of the mythological method unconsciously regarded as self-sufficient. The first method, then, out of the three enumerated in the beginning of this subject, considered independently, proves insufficient; considered in conjunction with philology, fares no better; and lastly, fails in contrast with the philosophic character of the Vedas. We will now consider the second method.

Secondly The Antiquarian method.

One of the most successful methods of unravelling ancient literary records is the antiquarian or the historical method. It consists in approximating, in so far as possible for the interpretation and explanation of the records in hand, to the books and general literature of the period to which they belong. For the obvious reason that direct evidence is always to be preferred to second-hand information, this method is next in value to none, but to the direct evidence of the senses. Now, in so far as in historical research, where the study of the past epoch is concerned, one has inevitably to fall for information on the literature and historical record of the period with which he is concerned, an examination of the conditions which render such evidence valid and a labour on it no unfruitful task, is essential to establish the canons of historical research. The veracity of our knowledge of past events depends upon two factors on this method; firstly, on the faithfulness of the records we obtain of the event or events of the period; and secondly, on the faithfulness of our interpretation of the records. We would forego an analysis of the first factor as this factor is amenable, for the estimation of its evidence, to laws which do not come within the compass of our subject. The interpretation of the records is what directly concerns us.

The excellence of the historical or the antiquarian method lies in the fact that it renders our interpretation of past records less liable to error. And the reason may be thus explained. Language, like all other things that live or are of organised growth, is subject to constant variations, to variations depending partly on the laws of development of phonetic organs, partly on external circumstances of fusion and intro-

duction of foreign languages, and partly on the laws of the evolution of human thought itself. Owing to this and many other causes, all living languages are daily undergoing changes, which accumulate and appear after a sufficiently long interval to have created very different though cognate languages. Any thing, thought or philosophic system that is invested with linguistic garb, therefore, requires for its correct interpretation that the laws which govern those linguistic variations and the variations of the sense of words should be carefully studied. Otherwise, our interpretation would suffer for misconception and anachronism. To take a concrete example, let us consider the case of the Roman Republic. In the time of the Roman Republic, when public press was unknown, newspapers unheard of, locomotive engines undreamt, and other means that engender or facilitate the communication of indelible impression of human thought or reason, unthought of, and when Forum was the only place of resort for all audience, and oratory had a totally different meaning from that of modern times, the Senate signified a different institution from what it now is; Republic or democracy of the people—the people then existing—was what would be to us something like oligarchy, though very different from it in many essential features. Now a reader studying the literature of the period corresponding to the Roman Republic would find his information of that period incommensurate with facts, if on account of his being unguided in his studies the words Democracy, Republic, and the like, were to call forth before his mind what they now signify. Such a knowledge would be inconsistent with itself, a medley of two epochs, and would be such as, on critical examination, would be termed sheer nonsense.

Thirdly, the Contemporarian method.

The applications of this method in the domain of history are, beyond doubt, various and most important. But not the less important are its applications in the fixing of the dates, or the succession of periods, of the Puranas, the Darshanas, the Upanishads, Manu, the Ramayana, the Mahabharata, and so on. Various professors have

fruitlessly tried to fix dates of these writings by searching in them, in most cases in vain, for any well established consistent historical facts. But far more important in the fixing of these dates is the knowledge of historical evolution of Sanskrit literature. The Sanskrit of the Puranas is so different from the Sanskrit of the Mahabharata, and that of the Darshanas, which again is so different from that of the Upanishads, that a clear line of demarcation in each case is easily laid down. The one cannot be confounded with the other.

It is a matter of great surprise and wonder that in the case of the Vedas the method, whose merits are so evident and obvious, and which is so well recognised in the domain of history, should not have been applied, or so loosely and carelessly applied, as to render modern interpretations of the Vedas by some very well-known professors of Sanskrit simply unintelligible and absurd.

In the case of the Vedas the learned professors of Sanskrit, whose versions of the Vedas are so extant, have all derived their inspirations from the commentaries on the Vedas by Mahidhara, Ravana and Sayana, writers of a period decidedly very much later than that of the Vedas, and only well coinciding with our own time. These writers themselves were as much ignorant of the terminology of the Vedas, as we are. Their interpretations of Vedic terms, according to their meanings extant in their own times, were as wrong as would be those of words like democracy in our studies concerning ancient Rome. Mahidhara and Sayana fare in no way better than ourselves. It seems astonishing that in adopting the interpretation of the Vedas by Sayana and Ravana, our modern professors of Sanskrit should have forgotten the invaluable maxim that the nearer we approximate to the literature of the period to which the Vedas belong for their interpretation, the greater would be our chances of the interpretation being more probable and more correct. According to the date assigned by these professors to the Vedas, their interpretation of the Vedas would be based on the literature of a period so

heterogeneous to the times and spirit of the Vedas as to give rise to nothing but confusion and error.

To the view of any impartial reader, who has studied the investigation of Goldstücker on this point, the whole fabric of dates crumbles to dust, and the whole system of modern recognized chronology is easily upset. According to the best [and they are, as a matter of fact, the worst] authorities on the subject, no writings of date anterior to five or six thousand years before Christ seem to have existed. The whole world seems to have been circumscribed within 8,000 years. The whole region of the intellectual activity of man seems to have been focussed in the 6,000 years before Christ.

Irrespective of these views let us come directly to the subject of the Vedas. The Shatapatha and the Nirukta are confessedly books of much anterior date to the commentaries of Sayana, Ravana and Mahidhara. We should rather resort to them and the Upanishads than to the times of Puranas, of Ravana and of Mahidhara, for the interpretation of the Vedas.

The Upanishads inculcate monotheism. Where, in the Upanishads or the Shatapatha, do Indra; Mitra, and Varuna signify the deities and not the Deity ? The Nirukta even lays down explicit rules on the terminology of the Vedas which are as yet quite unheeded by the modern professors.

The Niruktakara in the very beginning of his book forcibly inculcates that the terms used in the Vedas are *Yaugika* (possessing derived meaning) as contrasted with *Rúrhis* (terms having conventional, arbitrary or concrete meaning). We will on some future occasion quote at full length from the Nirukta, and render a better exposition of the doctrine. Here, however, we have simply said what the main assertion of the Nirukta is. This assertion is supported by the Mahabhashya and other older books on the subject, including Sangraha.

If the main line pursued in discussing the question of the Terminology of the Vedas be correct, the conclusion we have arrived at leads to the following inquiry :—

What is the opinion of ancient Vedic scholars on the subject? Are the authors of the Nirukta, the Nighantu, the Mahabhashya, and the Sangraha, and other old commentators at one with the modern commentators, *i. e.*, Ravana, Sayana, Mahidhara, and others who have of late followed the same line; or are they at variance with the modern writers? That, if they differ, reliance must be placed upon old commentators, the preceding remarks would have made clear. Let us then examine the views of ancient writers on this subject.

Speaking broadly, then, three classes of words are used in the Sanskrit language; the *yaugika*, the *rúrhi* and the *yoga-rúrhi* words. A *yaugika* word is one that has a *derivative* meaning, that is, one that only signifies the meaning of its root together with the modifications effected by the affixes. In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. These being known, no other element is needed to complete its sense. Speaking in the language of modern logic, the word is all *connotation*, and by virtue of its connotation determines also its denotation. A *rúrhi* word is the name of a definite concrete object, or answers to a definite concrete technical sense, not by virtue of any of its connotations but by virtue merely of an arbitrary principle. In the case of a *yaugika* word, we arrrive at the name of an object by what may be called the process of generalisation. We see, taste, touch, smell, and operate upon the object by the multifarious means man possesses of investigating properties of sensible objects; we compare the sensible impressions it yields with sensible impressions already retained in our minds and constituting our past knowledge; we detect similarities between the two, and thus get a *general* or a *generic* conception. To this generic conception we give an *appropriate*

name by *synthetically* arriving at it from a *root*, a primitive idea or ideas. The word, therefore, thus ultimately formed, embodies the whole history of the intellectual activity of man. In the case of a *rúrhi* word, the process is far different. We do not generalise. Nor is, therefore, any synthesis required there. We only roughly discriminate one object or class of objects from other objects, and *arbitrarily* place a phonetic *postmark*, as it were, upon it. An individual, to roughly discriminate him from others, is arbitrarily called John, another, Jones ; so an object is arbitrarily denominated *Khatva*, another *Mála*, and so on. Here, we only discriminatively specify the object we are naming, without coming into general contact with it.

A third class of words, *yoga-rúrhi*, is one in which two words are synthetically combined into a compound, denoting a third object by virtue of the combination of these two words. Such words express any relation, or interaction of phenomena. The *Kamala* stands, for instance, in the relation of the *born* to *mud*, the *bearer ;* hence *kamala* is denominated as *pankaja*, (*panka*, the mud, and *ja* signifying to bear).

Now the author of the Mahabhashya maintains that the Vedic terminology is all *yaugika.*

"*Nama cha dhatujamaha Nirukte vyakarane Shakatasya cha tokam.*" "*Naigama rúrhi bhavam hi susadhu.*"—Mahabhashya, Chap. iii., Sect. iii., Aph. i. which means :—

Etymologically speaking, there are three classes of words, the *yaugika*, the *rúrhi* and the *yoga-rúrhi.* But the authors of the *Niruktas*, Yaska and others ; and Shakatayana, among the grammarians, believe all the words to be derived from *dhátus*, that is, believe them to be *yaugikas* and *yoga-rúrhis*, *Panini* and others believe them to be *rúrhis* also. But *all the Rishis* and *Munis*, ancient authors and commentators, without exception, regard Vedic terms to be *yaugikas* and *yoga-rúrhis* only ; and the *laukika* terms to be *rúrhis* also.

The above is a clear and definite statement of the Mahabhashya to the effect that the Vedic terms are all *yaugikas*. It is not difficult to prove by numerous and long quotations from Nirukta, Sangraha and other older writings, that all of them agree as to the nature of the Vedic terms.

Without going, then, into the details of this subject, it may be assumed that the Vedic writers of older epochs do not agree with those of modern times.

It is a strange thing to find our modern professors of Sanskrit, well-versed philologists, and professed antiquarians so forcibly asserting the value of the "Antiquarian Method," and yet blundering at the very outset of this momentous question.

After the remarks we have made, it is not surprising to find that our modern scholars should think of finding mythological data in the Vedas, or of having come across the facts of ruder bronze age, or *golden* age, in that book of barbaric hymns.

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DEDICATED

TO

THE MEMORY

OF

**THE ONLY VEDIC SCHOLAR**

OF HIS TIME,

SWAMI DAYANAND SARASWATI,

BY

*HIS SINCERE AND DEVOTED*

ADMIRER, THE AUTHOR,

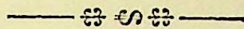
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LAHORE:
*1st June 1888.*

# THE TERMINOLOGY OF THE VEDAS*

AND

# European Scholars.



With us, the question of the terminology of the Vedas is of the highest importance, for, upon its decision will depend the verdict to be passed by the future world respecting the great controversy to rage between the East and the West concerning the supremacy of the Vedic Philosophy. And even now, the determination of this question involves issues of great value. For, if the Vedic philosophy be true, the interpretations of the Vedas, as given at present by Professor Max Müller and other European scholars must not only be regarded as imperfect, defective and incomplete, but as altogether false. Nay, in the light of true reason and sound scholarship, we are forced to admit their entire ignorance of the very rudiments of Vedic language and philosophy. We are not alone in the opinion we hold. Says Schopenhauer—

"I add to this the impression which the translations of Sanskrit works by European scholars, with very few exceptions, produce on my mind. I cannot resist a certain suspicion that our Sanskrit scholars do not understand their text much better than the higher class of school boys their Greek or Latin."

It will be well to note here the opinion of Swami Dayanand Saraswati, the most profound scholar of Sanskrit of his age, on the subject. He says, "The impression that the Germans are the best Sanskrit scholars, and that no one has read so much of Sanskrit as Professor Max Müller, is altogether unfounded. Yes, in a land where lofty trees never grow, even *ricinus communis* or the caster-oil plant may be called an oak. The study of Sanskrit being altogether out of question in Europe the Germans and Professor Max Müller may there have come to be regarded as highest authorities. . . .

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* A paper of this name was submitted to the public by the writer early in 1888, but it was necessarily brief and incomplete. It has now been thought advisable to give to the same thoughts and principles a new garb, more suited to the requirements of the reading public of the present day, to amplify the same truths by interesting illustrations, and to supplement them by others that are necessary to complete the treatment of the subject.

I came to learn from a letter of a principal of some German University, that even men learned enough to interpret a Sanskrit letter are rare in Germany. I have also made it plain from the study of Max Müller's 'History of Sanskrit Literature' and his comments on some *mantras* of the Veda, that Professor Max Müller has been able only to scribble out something by the help of the so-called *tikas*, or paraphrases of the Vedas, current in India."*

It is this want of Vedic scholarship among European scholars, this utter ignorance of Vedic language and philosophy that is the cause of so much misimpression and prejudice even in our own country. We are, indeed, so often authoritatively told by our fellow-brethren who have received the highest English education but are themselves entirely ignorant of Sanskrit, that the Vedas are books that teach idol-worship or element worship, that they contain no philosophical, moral or scientific truths of any great consequence unless they be the commonest truisms of the kitchen. It is therefore a matter of greatest concern to learn to attach proper value to the interpretations of these European scholars. We propose, therefore, to present a rough outline of those general principles according to which Vedic terms should be interpreted, but which European scholars entirely ignore; and hence much of the misinterpretation that has grown up.

In the discussion of philosophical subjects, pre-conceived notions are the worst enemies to encounter. They not only prejudicially bias the mind, but also take away that truthfulness and honest integrity from the soul, which alone are compatible with the righteous pursuit and discernment of TRUTH. In the treatment of a question, such as the estimation of the value of system of philosophy or religion, extreme sobriety and impartiality of the mind are required. Nor is it to be supposed that a religious or philosophical system can be at once mastered by a mere acquaintance with grammar and language. It is necessary that the mind should, by an adequate previous discipline, be raised to an exalted mental condition, before the recondite and invisible

* Sattyartha Prakasha, 3rd Edition, page 278.

truths of Man and Nature can be comprehended by man. So is it with Vedic philosophy. One must be a complete master of the science of orthœpy, the science of language, the science of etymology, the science of morals, the science of poetry, and the sciences of geology and astronomy ;* he must be well versed in the philosophy of *dharma*, the philosophy of characteristics, the doctrines of logic or the science of evidence, the philosophy of essential existences, the philosophy of *yoga*, and the philosophy of *vedanta* ;† he must be a master of all these and much more, before he can lay claims to a rational interpretation of the Vedas.

Such, then, should be our Vedic scholars—thorough adepts in science and philosophy, unprejudiced and impartial judges and seekers after truth. But if impartiality be supplanted by prejudice, science and philosophy by quasi-knowledge and superstition, and integrity by motive, whereas predetermination takes the place of honest inquiry, TRUTH is either disguised or altogether suppressed.

Speaking of the religion of the *Upanishats* and the Bible, says Schopenhauer, who has 'washed himself clean of all early-engrafted Jewish superstitions, and of all philosophy that cringes before these superstitions':—

"In India, our religion (Bible) will now and never strike root; the primitive wisdom of the human race will never be pushed aside by the events of Galilee.‡ On the contrary, Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking."

Let us now see what Professor Max Müller has to say against the remarks of this unprejudiced, impartial philosopher. He says :—

* These are the well-known six Vedangas :—1. Shiksha, 2. Vyakarana, 3. Nirukta; 4. Kalpa. 5. Chhanda, and 6. Jyotisha.

† These are the well-known six Upangas or Darshanas:—1. Púrva Mimansa, 2. Vaisheshika, 3. Nyaya, 4. Sankhya, 5. Yoga, and 6. Vedanta.

‡ It is well-known how the astronomical and geographical discoveries of Galilio, and his telescope were forced upon the world in spite of the prisons and death-racks of the so-called Christians.

"Here again, the great philosopher seems to me to have allowed himself to be carried away too far by his enthusiasm for the less known. He is blind to the *dark side of the Upanishat;* and he wilfully shuts his eyes against the bright rays of eternal truths in the Gospel, which even Ram Mohan Roy was quick enough to perceive, behind the mist and clouds of tradition that gather so quickly round the sunrise of every religion."

With the view that the Christianity of Max Müller may be set forth more clearly before the reader, we quote the following from his History of Ancient Sanskrit Literature, p. 31, 32. Says Max Müller :—

"But if India has no place in the political history of the world, it certainly has a right to claim its place in the intellectual history of mankind. The less the Indian nation has taken part in the political struggles of the world and expended its energies in the exploits of war and the formation of empire, the more it has fitted itself and concentrated all its powers for the fulfillment of the important mission reserved to it in the history of the East. History seems to teach that the whole human race required a gradual education before, in the fulness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a higher truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life. After the primeval physiolatry, which was common to all members of the Aryan family, had, in the hands of a wily priesthood, been changed into an empty idolatry, the Indians alone, of all the Aryan nations, produced a new form of religion, which has well been called subjective, as opposed to the more objective worship of nature. That religion, the religion of Buddha, has spread far beyond the limits of the Aryan world, and to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But, in the sight of Him with whom a thousand years are but as one day, that religion, like all the ancient religions of the world, may have but served to prepare the way of Christ by helping through its very errors, to strengthen and to deepen the ineradicable yearning of the human heart after the truths of God."

Is not this Christian prejudice? Nor is this with Max Müller alone. Even more strongly does this remark hold good of Monier Williams, whose very object in writing the book known as "Indian Wisdom," is to caricature the Vedic religion, which he calls by the name of "Brahmanism," and to hoist up Christianty by the meritorious process of deliberate contrasts. Writes Monier Williams :—

"It is one of the aims, then, of the following pages to indicate the points of contrast between Christianty and the three chief *false religions* of the world, as they are thus represented in India." (Monier William's Indian Wisdom, Introduction, p. 36.

Speaking of Christianity and its claims 'as supernaturally communicated by the common Father of mankind for the good of all His creatures,' he says :—

"Christianity asserts that it effects its aim through nothing short of an entire change of the whole man, and a complete renovation of his nature. The means by which this renovation is effected may be described as a kind of *mutual transfer* or *substitution*, leading to a reciprocal interchange and co-operation between God and man's nature acting upon each other. Man—the Bible affirms—was created in the image of God, but his nature became corrupt through a taint, derived from the fall of the first representative man and parent of the human race, which taint could only be removed by a vicarious death.

"Hence, the second representative man—Christ—whose nature was divine and taintless, voluntarily underwent a sinner's death, that the taint of the old corrupted nature transferred to him might die also. But this is not all. The great central truth of our religion lies not so much in the fact of Christ's death as in the fact of His *continued life*. (Rom. viii. 34). The first fact is that He of His own free-will died; but the second and more important fact is that He rose again and lives eternally, that He may bestow life for death and a participation in His own divine nature in place of the taint which He has removed.

"This, then, is the reciprocal exchange which marks Christianity and distinguishes it from all other religions—an exchange between the personal man descended from a corrupt parent, and the personal God made man and becoming our second parent. We are separated from a rotten root, and are grafted into a living one. We part with the corrupt will, depraved moral sense, and perverted judgment inherited from the first Adam, and draw re-creative force—renovated wills, fresh springs of wisdom, righteousness, and knowledge—from the ever-living divine stem of the second Adam, to which, by a simple act of faith, we are united. In this manner is the grand object of Christianity effected. Other religions have their doctrines and precepts of morality, which, if carefully detached from much that is bad and worthless, may even vie with those of Chirstianity. But Christanity has, besides all these, what other religions have not—a personal God, ever living to supply the free grace or regenerating spirit by which human nature is re-created and again made Godlike, and through which man, becoming once again 'pure in heart,' and still preserving his own will, self-consciousness and personality, is fitted to have access to God the Father, and dwell in His presence for ever." (Monier William's Indian Wisdom, Introduction, p. 40, 41.)

Again, speaking of "Brahmanism," he says :—

"As to Brahmanism, we must in fairness allow that according to its more fully developed system, the aim of union with God is held to be effected by faith in an apparently personal God, as well as by works and by knowledge. And here some of the lines of Brahmanical thought seem to intersect those of Christianity. But the apparent personality of the various Hindu gods melts away, on closer scrutiny, into a vague spiritual essence. It is true that God becomes man and interposes for the good of men, causing a seeming combination of the human and divine—and an apparent interchange of action and even loving sympathy between the Creator and His creatures. But can there be any real interaction or co-operation between divine and human personalities when all personal manifestations of the Supreme Being—gods as well as men—ultimately merge in the Oneness of the Infinite, and nothing remains permanently distinct from Him? It must be admitted that most remarkable language is used of Krishna, (Vishnu), a supposed form of the Supreme, as the source of all life and energy (see pp. 144—148. and see also pp. 456, 457); but, if identified with the One God, he can only, according to the Hindu theory, be the source of life in the sense of giving out life to re-absorb it into himself. If, on the other hand, he is held to be only an incarnation or manifestation of the Supreme Being in human form, then, by a cardinal dogma of Brahmanism, so far from being a channel of life, his own life must be derived from a higher source into which it must finally be merged, while his claim to divinity can only be due to his possessing less of individuality, as distinct from God, than inferior creatures." (Monier Williom's Indian Wisdam, Introduction, p. 44, 45.)

And lastly, in conclusion, he says :—

"It is refreshing to turn from such unsatisfying systems, however interspersed with wise and even sublime sentiments, to the living energizing Christianity of European nations, however lamentably fallen from its true standard, or however disgraced by the inconsistencies and shortcomings of nominal adherents—possessors of its name and form without its power."

"In conclusion, let me note one other point which of itself stamps our religion as the only system adapted to the requirements of the whole human race—the only message of salvation intended by God to be gradually pressed upon the acceptance of all His intelligent creatures." (Monier William's Indian Wisdom, Introduction, p. 45.)

It is clear, then, that Professor Monier Williams is labouring under hard Christian prejudices, and cannot be viewed in any way as an unprejudiced, impartial student of the Vedas. No wonder then, if modern sophisticated philology, propped by the entire ignorance of the laws of interpretations of Vedic terms, and fed by the prejudices of

Christian superstitions, should raise its head against Vedic philosophy, and gain audience among European Christian nations or deluded educated natives of India who posses the high merit of being innocent of any knowledge of Sanskrit language or literature.

But now to the subject. The first canon for the interpretation of Vedic terms, which is laid down by Yaska, the author of Nirukta, is, that the Vedic terms are all *yaugika*.* The fourth section of the first chapter of Nirukta opens with a discussion of this very subject, in which Yaska, Gargya, Shakatayana and all other Grammarians and Etymologists unanimously maintain that Vedic terms are all *yaugika*. But Yaska and Shakatayana also maintain that *rurhi*† terms are also *yaugika* inasmuch as they were originally framed from the roots ; whereas Gargya maintains that only the *rurhi* terms are not *yaugika*. The section concludes with a refutation of the opinion of Gargya, establishing it as true that all terms whether Vedic or *rurhi* are *yaugika*. It is on this authority of Nirukta that Patanjali expresses, in his Mahabhashya, Chap. III. Sect. iii. Aph. I, the same opinoin, and distinguishes the Vedic terms from *rurhi* terms by the designation of *naiyama*. Says Patanjali,—"नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च तोकम्" and a line before this,—"नैगम रूढिभवं हि सुसाधु."

The sense of all this is, that all the *Rishis* and *Munis*, ancient authors and commentators without exception, regard all Vedic terms to be *yaugika*, whereas some *laukika* terms are regarded by some as *rurhi* also.

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* A *yaugika* term is one that has a derivative meaning, that is, one that only signifies the meaning of its root together with the modifications effected by the affixes. In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. The word is purely connotative.

† A *rurhi* term is the name of a definite concrete object, where the connotation of the word (as structurally determined) gives no clue to the object denoted by the word. Hence, ordinarily, it means a word of arbitrary significance.

This principle the European scholars have entirely ignored, and hence have flooded their interpretations of the Vedas with forged or borrowed tales of mythology, with stories and aneccdotes of historic or pre-historic personages. Thus, according to Dr. Muir,* the following historical personages are mentioned in the Rig Veda, *viz.*—the *Rishis* Kanvas, in i. 47. 2 ; Gotamas, in i. 71. 16 ; Gritsamadas, in ii. 39. 8; Bhrigavas, in iv. 16. 23; and Vrihaduktha, in x. 54. 6. But what is the truth ! The words Kanva and Gritsa only signify learned men in general (see Nighantu iii. 13) ; the word Bhrigavah only signifies men of intellect (see Nighantu, v. 5). The word Gotama signifies one who praises ; and Vrihaduktha is simply one whose *ukthas*, or knowledge of natural properties of objects, is *vrihat* or complete. It is clear, then, that if this principle is once ignored, one is easily landed into anecdotes of historical or pre-historic personages. The same might be said of Max Müller discovering the story of *Shunah-shepa* in the Rig Veda. Shepa, which means "contact," (Nirukta iii. 2.—शेपः शपते स्पृशति कर्म्मणो), being suffixed to शुनः or श्वन्, which means knowledge, (श्वा श्वसतेः शवतेर्वा गतिकर्म्मणः स्यात्), means one who has come into contact with knowledge, *i. e.*, a learned person. It shall appear, in the progress of this article, how *mantra* after *mantra* is misinterpreted by simply falsifying this law of *Nirukta*.

To an unprejudiced mind, the correctness of this law will never be doubtful. For, independtly of the authority of *Nirukta*, the very antiquity of the Vedas is a clear proof of its words being *yaugika*. And even Professor Max Müller, in his mythological moods, is compelled to confess, at least concerning certain portions of the Vedas, that their words are *yaugika*. Says he:—

"But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meaning ; every epithet tells ; every thought, in spite of the most

* Muir's Sanskrit Texts, Vol. III, pp. 232—234.

intricate and abrupt expressions, is, if we once disentangle it, true, correct, and complete." (Page 553, Max Muller's History of Ancient Sanskrit Literature.)

Further again, says Max Müller:—

"Names. . . are to be found in the Veda, as it were, in a still fluid state. They never appear as *appellations*, nor yet as *proper* names; they are organic, not yet broken or smoothed down." (p. 755, Max Muller's same History.)

Can there be anything clearer than this? The terms occurring in the Vedas are *yaugika*, because, "they never appear as appellatives, nor yet as proper names," and because "every word retains something of its radical meaning." It is strange to find that the self-same Max Muller, who has perceived the *yaugika* character of words in some *mantras* of the Vedas, should deny the same characteristic in other portions of the Vedas. Having said that words are *yaugika* in these "primitive strains," the Vedas, he proceeds to say:—

"But this is not the case with all the poems of the Veda. It would be tedious to translate many specimens of what I consider the poetry of the secondary age, the Mantra period. These songs are generally intended for sacrificial purposes, they are loaded with technicalities, their imagery is sometimes more brilliant, but always less perspicuous, and many thoughts and expressions are clearly borrowed from earlier hymns." (p. 558.)

This he calls the *Mantra* period. The "primitive strains" belong to what is called the *Chhandas* period. He describes the characteristics of the *Chhandas* period, as distinguished from the *Mantra* period that has been above described, thus: "There is no very deep wisdom in their teaching, their laws are simple, their poetry shows no very high flghts of fancy, and their religion might be told in a few words. But whatever there is of their language, poetry and religion, has a charm which no other period of Indian literature possesses; it is spontaneous, original and truthful." (p. 526.)

Professor Max Muller quotes Rig Veda, VII. 77, as a specimen hymn of the *Chhandas* period. Says he:—

"This hymn, addressed to dawn, is a fair specimen of the original simple poetry of the Veda. It has no reference to any special sacrifice, it contains no technical expressions, it can hardly be called a hymn, in our sense of the word. It is simply a poem, expressing without any effort, without any display of far-fetched thought or brilliant imagery, the feelings of a man who has watched the approach of the dawn with mingled delight and awe, and who was moved to give utterance to what he felt in measured language." (p. 552.)

From these quotations it will be clear that Professor Max Müller regards different portions of the Vedas belonging to different periods. There are some earlier portions, (according to Max Müller's highly accurate calculations, the very exactness and infallibility of which Goldstucker bears ample testimony to) which he calls as belonging to the *Chhandas* period. The word *Chhanda*, in *laukika* Sanskrit, means spontaneity. Hence he regards *Chhandas* period to be the one the hymns of which period only teach common things, are free from the flight of fancy and are the spontaneous utterances of a simple (foolish) mind. The *Mantra* period (2,900 years older) is full of technicalities and descriptions of elaborate ceremonies. Now we ask what proof has Max Müller given to show that the different portions of the Vedas belong to different periods. His proofs are only two. *Firstly*, the ill-conceived, confused idea of the difference between *Chhandas* and *Mantra*; and *secondly*, the different phases of thought represented by the two portions.

We will consider each of these reasons in details. Says Yaska—मन्त्रः मननात् छन्दांसि छादनात् स्तोमः स्तवनात् यजुर्यजतेः—सामसंमित-मृचा॥ निरु० ७ । १२ ॥

It means that there is no difference in the meaning of *mantra* and *Chhandas*. The Veda is called the *Mantra*, as through it one learns the true knowledge of all existences. The Veda is also called the *Chhandas*, as it removes all ignorance, and brings one under the protection of true knowledge and happiness. Or, more explicitly still, we read in *Shatapatha*, VIII. 2.—छन्दांसि वै देवा वयोनाधाश्छन्दोभिर्हीदं सर्वं वयुनं नद्धं

"The *mantras* (*deva*) are called *Chhandas*, for, a knowledge of all human conduct is bound up with them. It is through them that we learn all righteous conduct." The *yaugika* sense of the words will also lead to the same conclusion. *Mantra* may be derived from the root *man* to think, or *matri* to reveal the secret knowledge. Panini thus derives the word *chhandas*: चन्देरादेश्चछः ॥ * *Chhandas* is derived from

* Unadi Kosha, iv. 219.

the root *chadi* to delight or illumine. *Chhandas* is that the knowledge of which produces all delight, or which illumines every thing, *i.e.*, reveals its true nature.

The second reason of Max Müller, for assigning different periods to different portions of the Vedas, is that there are two different phases of thought discoverable in the Vedas. The one is the truthful and simple phase of thought which corresponds to his *chhandas* period. The other is the elaborate and technical phase of thought that corresponds to his *mantra* period. But what proof has Max Müller to show that the hymns of his secondary period are full of elaborate and technical thought? Evidently this, that he interprets them thus. If his interpretations were proved to be wrong, his distinction of the two periods will also fall to the ground. Now, why does he interpret the hymns of the *mantra* period thus? Evidently, because, on the authority of Sayana and Mahidhara, he takes the words of those hymns to signify technicalities, sacrifices, and artificial objects and ceremonies, or, in other words, he takes these words not in their *yaugika*, but in their *rurhi* sense. It is clear, then, that if Max Müller had kept in view the canon of interpretation given in Nirukta, that all Vedic words are *yaugika*, he would not have fallen into the fallacious anachronism of assigning different periods to different parts of the Vedas.

But there is another prejudice which is cherished by many scholars evidently under the impression of its being a well-recognised scientific doctrine. It is, that in the ruder stages of civilization, when laws of nature are little known and but very little understood, when mankind has not enough of the experience of the world, strict methods of correct reasoning are very seldom observed. On the other hand, analogy plays a most important part in the performance of intellectual functions of man. The slightest semblance, or visage of semblance, is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind in such a

period of rude beginnings of human experience by motions mainly. The wind blowing, the fire burning, a stone falling, or a fruit dropping, affects the senses essentially as moving. Now, throughout the range of conscious exertion of muscular power *will* precedes motion, and, since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature being thus effected, their deification soon follows. The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, these forces operate, strike him with terror, awe and reverence. A sense of his own weakness, humility and inferiority creeps over the savage mind, and, what was intellectually personified, becomes emotionally deified. According to this view, the Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers breathing passions of the savage for vengeance or for propitiation, or, in moments of poetic exaltation, hymns simply portraying the simple phenomena of nature in the personified language of mythology.

It is therefore more agreeable for these scholars to believe that the Vedas, no doubt books of primitive times, are records of the mythological lore of the ancient Aryans.

And since, even according to the confessions of Max Müller, higher truths of philosophy and monotheism are to be found here and there in the Vedas, it has become difficult to reconcile the mythological interpretations of the main part of the Vedas with the philosophical portions. Says Max Müller:—

"I add only one more hymn [Rig. x. 121] in which the idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan nations an instinctive monotheism."*

* Max Müller's History of Ancient Sanskrit Literature, p. 568,

It is therefore argued by some that the mythological portions are earlier than philosophical ones ; for, the primitive faith, as already indicated, is always mythology.

The fundamental error of this supposition lies in regarding a contingent conclusion as a necessary one; for, although mythology may be the result of barbarous intellect and analogical reasoning, it is not necessarily always so. It may even grow up as a degenerate, deformed and petrified remnant of a purer and truer religion. The history of religious practices, primarily designed to meet certain real wants, degenerating, after a lapse of time on the cessation of those wants, into mere ceremonies and customs, is an ample testimony of the truth of the above remarks. Had the European scholars never come across the mythological commentaries of Sayana and Mahidhara, or the *puranic* literature of post-vedic (nay anti-vedic) period, it would have been impossible for them, from the mere grounds of comparative mythology or Sanskrit philology, to alight on such interpretations of the Vedas as are at present current among them. May it not be, that the whole mythological fabric of the *puranas*, later as they are, was raised long after the vitality of true Vedic philology had departed from their words in the sight of the ignorant pedants? Indeed, when one considers that the *Upanishats* inculcate that philosophical monotheism the parallel of which does not exist in the world— a monotheism that can only be conceived after a full conviction in the uniformity of nature,—and that they, together with the philosophical *darshanas*, all preceded the *puranas ;* when one considers all this, he can hardly resist the conclusion that, at least in India, mythology rose as a rotten remnant of the old philosophical living religion of the Vedas. When, through the ignorance of men, the *yaugika* meanings of the Vedic words were forgotten, and proper names interpreted instead, there grew up a morbid mythology, the curse of modern idolatrous India. That mythology may thus arise on account of the decay of the primitive meaning of old words, even Professor Max Müller admits

when speaking of the degeneration of truth into mythology by a process, he styles '*dialectic growth and decay*,' or dialectic life of religion. He says—

"It is well known that ancient languages are particularly rich in synonyms, or, to speak more correctly, that in them the same object is called by many names—is, in fact, polynymous. While in modern languages most objects have one name only, we find in ancient Sanskrit, in ancient Greek and Arabic, a large choice of words for the same object. This is perfectly natural. Each name could express one side only of whatever had to be named, and not satisfied with one partial name, the early framers of language produced one name after the other, and after a time retained those which seemed most useful for special purposes. Thus the sky might be called not only the brilliant, but the dark, the covering, the thundering, the rain-giving. This is the polyonomy in language, and it is what we are accustomed to call polytheism in religion. &c. &c. (pp. 276, 277. Max Muller's History of Ancient Sanskrit Literature.)

Even, in the face of these facts, European scholars are so very reluctant to leave their pre-conceived notions that, as an example of the same influence, Frederick Pincott writes to me from England :

"You are right in saying that the commentators, now so much admired, had very little, if any, better means of knowledge on Vedic Terminology than we have at present. And you are certainly right in treating the Puranas as very modern productions ; but you are wrong in deducing India's mythological notions from such recent works. The Rig Veda itself, undoutedly the oldest book which India possesses, abounds in mythological matter."

Do the expressions "you are certainly right," and "you are wrong" amount to any proof of the Vedas abounding in mythology ? But further he says :—

"After the great shock which the spread of Buddhism gave to the old Indian form of faith, the Brahmans began to make their faith seriously philosophical in the *Darshanas*. Of course, many bold philosophical speculations are found in the *Upanishats*, and even in the *Sanhitas* ; but it was at the time of the *Darshanas* that the religion was placed on a really philosophical basis."

Nothing shows so great a disrespect towards the history of another nation as the above. One is indeed wonder-struck at the way in which European scholars mistrust Indian chronology, and force their hypothetical guess-work and conjecture before the world as a sound historical statement of facts. Who, that has impartially studied the *darshana* literature, does not know that the *darshanas* existed centuries

before even the first word of Buddhism was uttered in India ? Jaimini, Vyasa and Patanjali had gone by, and Gautama, Kanada and Kapila were buried in the folds of oblivion when Buddhism sprang up in the darkness of ignorance. Even the great Shankara, who waged a manly war against Buddhism or Jainism, preached nearly 2,000 years ago. Now this Shankara is a commentator on Vyasa Sutras, and was preceded by Gaudapâda and other Achâryas in his work. Generations upon generations had passed away after the time of Vyasa when Shankara was born. Further, there is no event so certain in Indian History as Mahâbhârata, which took place about 4,900 years ago. The *darshanas*, thefore, existed at least 4,900 years ago. There is a strong objection against the admission of these facts by European scholars, and that objection is the Bible. For, if these dates be true, what will become of the account of creation as given in the Bible? It seems, besides, that European scholars, on the whole, are unfit to comprehend that there could be any disinterested literature in the past. It is easier for them to comprehend that political or religious revolutions or controversies should give rise to new literature through necessity. Hence the explanation of Mr. Pincott :—

"The old Brahmans were superstitious, dogmatic believers in the revelations of the Vedas. When Buddhism spread like wild fire, they thought of shielding their religion by mighty arguments and hence produced the *darshana* literature."

This assumption so charmingly connects heterogeneous events together that although historically false, it is worth being believed in for the sake of its ingenious explanatory power.

To return to the subject. Yaska lays down a canon for the interpretation of Vedic terms. It is that the Vedic terms are *yaugika*. Mahâbhâshya repeats the same. We have seen how this law is set aside and ignored by the European scholars in the interpretations of the Vedas, whence have arisen serious mistakes in their translations of the Vedas. We have also seen how Dr. Muir falling in the same mistake interprets general terms as proper nouns ; and how Max

Müller, also led by the same error, wrongly divides the Vedas into two parts, the *Chhandas* and *Mantras.* We have also seen how due to the ignorance of the same law, *Mantras* upon *Mantras* have been interpreted as mythological in meaning, whereas some few Mantras could only be interpreted philosophically, thus giving rise to the question of reconciling philosophy with mythology. To further illustrate the importance of the proposition, that all Vedic terms are *yaugika*, I herewith subjoin the true translation of the 4th Mantra of the 50th Sukta of Rig Veda with my comments thereon, and the translation of the same by Monier Williams for comparison. Surya, as a *yaugika* word, means both the sun and the Divinity. Monier Williams takes it to represent the sun only. Other terms will become explicit in the course of exposition. The *Mantra* runs as follows:—

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य्य। विश्वमा भासि रोचनं ॥

The subject is the gorgeous wonders of the solar and the electric worlds. A grand problem is here propounded in this *Mantra.* Who is there that is not struck with the multiplicity of objects and appearances? Who that has not lost thought itself in contemplation of the infinite varieties that inhabit even our own planet? Even the varieties of plant life have not yet been counted. The number of animal and plant species together with the vast number of mineral compounds may truly be called infinite. But why confine ourselves to this earth alone. Who has counted the host of heavens and the infinity of stars? the innumerable number of worlds yet made and still remaining to be made. What mortal eye can measure and scan the depths of space? There are stars from which rays of light have started on their journey ever since the day of creation hundreds of millions of years ago, the rays have sped on and on with the unearthly velocity of 180,000 miles per second through space, and have only now penetrated into the atmosphere of our earth. Imagine the infinite depth of space with which we are on all sides surrounded. Are we not struck with variety and diversity in every direction? Is not differentiation the

universal formula? Whence have these manifold and different objects of the universe proceeded? How is it that the same Universal-Father-Spirit permeating in all and acting on all produced these heterogeneous items of the universe? Where lies the cause of difference? A difference so striking and at once so beautiful! How can the same God acting upon the universe produce an earth here and a sun there, a planet here and a satellite there, an occean here and a dry land there, nay, a Swami here and an idiot there? The answer to this question is impressed in the very solar constitution. Scientific philosophers assure us that colour is not an intrinsic property of matter as popular belief would have it. But it is an accident of matter. A red object appears red not because it is essentially so, but because of an extraneous cause. Red and violet would appear equally black when placed in the dark. It is the magic of sunbeams which imparts to them this special influence, this chromatic beauty, this congenial coloration. In a lonely forest, mid gloom and wilderness, a weary traveller, who had betaken himself to the alluring shadow of a pompous tree, lay down to rest and there sank in deep slumber. He awoke and found himself enveloped in gloom and dismal darkness on all sides. No earthly object was visible on either side. A thick black firmament on high, so beclouded as to inspire with the conviction that the sun had never shone there, a heavy gloom on the right, a gloom on the left, a gloom before and a gloom behind. Thus laboured the traveller under the ghastly, frightful windspell of frozen darkness. Immediately the heat-carrying rays of the sun struck upon the massive cloud, and, as if by a magic touch, the frozen gloom began to melt, a heavy shower of rain fell down. It cleared the atmosphere of suspended dust particles; and, in a twinkling of the eye, fled the moisture-laden sheet of darkness resigning its realm to awakened vision entire. The traveller turned his eyes in ecstatic wonder from one direction to the other, and beheld a *dirty gutter* flowing there, a crystalline pond reposing here, a green grass meadow more beautiful than velvet plane

on one side, and a cluster of variegated fragrant flowers on the other. The feathery creation with peacock's train, and deer with slender legs, and chirping birds with plumage lent from Heaven, all, in fact all, darted into vision. Was there naught before the sun had shone? Had verdant forest, rich with luxuriant vegetation, and filled with the music of birds, all grown in a moment? Where lay the crystalline waters? Where the blue canopy, where the fragrant flower? Had they been transported there by some magical power in a twinkling of the eye from dark dim distant region of chaos? No! they did not spring up in a moment. They were already there. But the sunbeams had not shed their lustre on them. It required the magic of the lustrous sun to shine before scenes of exquisite beauty could dart into vision. It required the luminous rays of the resplendent orb to shed their influence before the eyes could roll in the beautiful, charming, harmonious, reposeful and refreshing scenes of fragrant green. Yes, thus, even thus, is this sublimely attractive Universe, रोचनं विश्वं, illuminated by a sun सूर्यआभासि, the Sun that knows no setting, the Sun that caused our planets and the solar orb to appear ज्योतिष्कृद्, the Sun that evolves the panorama of this grand creation, विश्वदर्शत, the eternal Sun ever existing through eternity in perpetual action for the good of all. *He* sheds the rays of His Wisdom all around; the deeply thirsty, parching, and blast-dried atoms of matter drink, to satiation, from the ever-flowing, ever-gushing, ever-illuminating rays of Divine wisdom, their appropriate elements and essences of phenomenal existence and panoramic display. Thus is this Universe sustained, one central Sun producing infinity of colours, one central Divinity producing infinity of worlds and objects. Compare with this Monier William's translation:—

> "With speed beyond the ken of mortals, thou, O sun,
> Dost ever travel on, conspicuous to all.
> Thou dost create the light, and with it illume
> The entire universe."

have shown why we regard *Chhandas* and *Mantra* as synonymous. We have also seen how Max Müller distinguishes between *Chhandas* and *Mantra*, regarding the latter as belonging to the secondary age, as loaded with technicalities, and as being less perspicuous than the former. He points out its chief character to be that "these songs are generally intended for sacrificial purposes." Concerning this *Mantra* period, he says, "One specimen may suffice, a hymn describing the sacrifice of the horse with the full detail of a superstitious ceremonial. (Rig Veda, i. 162)."

We shall therefore quote the 162nd Sukta of Rig Veda, as it is the specimen hymn of Max Müller, with his translation, and show how, due to a defective knowledge of Vedic literature and to the rejection of the principle that Vedic terms are all *yaugika*, Professor Max Müller translates a purely scientific hymn, distinguishable in no characteristics from the *chhandas* of the Vedas, as representative of an *artificial*, *cumbersome* and *highly superstitious* ritual or ceremonial.

To our thinking, Müller's interpretation is so very incongruous, unintelligible and superficial, that were the interpretation even regarded as *possible*, it could never be conceived as the description of an *actual* ceremonial. And now to the hymn. The first *mantra* runs thus :—

मानो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परिख्यन् ।
यद्वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्य्याणि ॥ १ ॥

Max Müller translates it, "May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of the Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods." (His History of ancient Sanskrit Literature, p. 553.)

That the above interpretation may be regarded as real or as true, let Professor Max Müller prove that Aryans of the Vedic times entertained the superstition that at least one swift horse had sprung from the gods, also that the gods Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of the Ribhus, and the Maruts did not like to hear the virtues of

the swift horse proclaimed at the sacrifice, for, if otherwise, they would have no reason to rebuke the poet. Not one of these positions it is ever possible to entertain with validity. Even the most diseased conception of a savage shrinks from such a superstition as the "swift horse sprung from the gods." It is also in vain to refer for the verification of this position to the *ashwamedha* of the so called *Puranas*. The whole truth is that this mythology of *ashwamedha* arose in the same way in which originates Max Müller's translation. It originates from an ignorance of the dialectic laws of the Vedas, when words having a *yaugika* sense are taken for proper nouns, and an imaginary mythology started.

To take, for instance, the *mantra* quoted above. Max Müller is evidently under the impression that Mitra is the 'god of the day,' Varuna is the 'god of the investing sky,' Aryama the 'god of death,' Ayu the 'god of the wind,' Indra the 'god of the watery atmosphere,' Ribhus the 'celestial artists,' and Maruts the 'storm-gods.' But why these gods? Because he ignores the *yaugika* sense of these words and takes them as proper nouns. Literally speaking, *mitra* means a friend ; *varuna*, a man of noble qualities ; *aryama*, a judge or an administrator of justice ; *ayu*, a learned man ; *indra*, a governor ; *ribhuksha*, a wise man ; *marutahs*, those who practically observe the laws of seasons. The word *ashwa*, which occurs in the *mantra*, does not mean horse only, but it also means the group of three forces—heat, electricity and magnetism. It, in fact, means anything that can carry soon through a distance. Hence writes Swami Dayanand in the beginning of this Sukta :—(Rv. Bhashyam Vol : II. p. 533.)

अथाश्वस्य विद्युद्रूपेण व्याप्तस्याग्नेश्च विद्यामाह ॥

"This Sukta is an exposition of *ashwa vidya* which means the science of training horses and the science of heat which pervades everywhere in the shape of electricity."

That '*ashwa*' means heat, will be clear from the following quotations :—(Rv. i. 27, I.)

अश्वं न त्वा वारवन्तम् विदध्या अग्निं नमोभिः ॥

The words *ashwam agnim* show that *ashwa* means *agni* or Heat. And further :—

वृषो अग्निः समिध्यते ऽ श्वो न देववाहनः । तं हविष्मन्त ईडते ॥

which means : " *Agni*, the *ashwa*, carries, like an animal of conveyance the learned who thus recognize its distance-carrying properties." Or further :—(Shatapatha Br. I. iii. 3. 29-30.)

वृषो अग्निः । अश्वो ह वा एष भूत्वा देवेभ्यो यज्ञं वहति ॥

The above quotations are deemed sufficient to show both the meanings of *ashwa* as above indicated.

Professor Max Müller translates the "*devajata*" of the *mantra* as "sprung from the gods." This is again wrong, for he again takes *deva* in its popular (*laukika*) sense, god ; whereas *devajata* means "with brilliant qualities manifested, or evoked to work by learned man, :" the word *deva* meaning both brilliant qualities and learned man. Again Max Müller translates "*virya*" merely into virtues, instead of " power-generating virtues." The true meaning of the *mantra*, therefore, is :—

" We will describe the power-generating virtues of the energetic horses endowed with brilliant properties, or the virtues of the vigorous force of heat which learned or scientific men can evoke to work for purposes of appliances (not sacrifice). Let not philanthropes, noble men, judges, learned men, rulers, wise men and practical mechanics ever disregard these properties."

With this compare Max Müller's translation :—

"May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods."

We come now to the second *mantra* which runs thus :—

यन्निर्णिजारेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
सुप्राङजो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥ २ ॥

Max Müller translates it thus :—

"When they lead before the horse, which is decked with pure gold

ornaments, the offering, firmly grasped, the spotted goat bleats while walking onward; it goes the path beloved by Indra and Púshan."

Here again there is no sense in the passage. The bleating of the goat has no connection with the leading of the offering before the horse, nor any with its walking onward. Nor is the path of Indra and Púshan in any way defined. In fact, it is very clear that there is no definite specific relation between the first *mantra* and this according to Müller's translation, unless a far-fetched connection be forced by the imagination bent to discover or invent some curious inconceivable mythology. And now to the application of the principle that all Vedic terms are *yaugika*, Max Müller translates *reknasas* into gold ornaments, whereas it only means 'wealth' (see *Nighantu*, ii. 10). *Ráti*, which signifies the mere act of 'giving,' is converted into an 'offering;' *vishvarupa*, which only means one 'having an idea of all forms,' is converted into 'spotted'; *aja*, which means 'a man once born in wisdom, *being never born again*,' is converted into a 'goat;' *memyat*, from root *mi* to injure, is given to mean 'bleating;' *suprâng*, which means, from root *prachh* to question, 'one who is able enough to put questions elegantly,' is translated as 'walking onward'; *pathah*, which only means drink or food, is translated into 'path'; and lastly, *indra* and *púshan*, instead of meaning the governing people and the strong, are again made to signify two deities with their proper names 'Indra' and 'Púshan.' Concerning the word *patha*, writes Yaska, vi. 7 :—

पाथोऽन्तरिक्षं । उदकममपि पाथ उच्यते पानात् ।
अन्नमपि पाथ उच्यते पानादेव ॥

*Mukhato nayanti*, which means, 'they bring out of the organ of speech', or 'they explain or preach,' is translated by Max Müller into 'they lead before.'

It is thus clear that, in the *one mantra* alone, there are *nine* words that have been wrongly translated by Max Müller, which all is due to

this that the *yaugika* sense of the words has been ignored, the *rurhi* or the *laukika* sense being everywhere forced in the translation. The translation of the *mantra*, according to the sense of the words we have given, will be:—

"They who preach that only wealth earned by righteous means should be appropriated and spent, and those born in wisdom, who are well-versed in questioning others elegantly, in the science of form, and in correcting the unwise, these and such alone drink the potion of strength and of power to govern."

The connection of this *mantra* with the foregoing is that the *ashwa vidya*, spoken of in the first *mantra*, should be practised only by those who are possessed of righteous means, are wise, and have the capacity to govern and control.

We come now to the 3rd *mantra* of 162nd Sukta.

एष छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः।
अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥ ३ ॥

Max Müller translates it thus :—

"This goat, destined for all the gods, is led first with the quick horse, as Púshan's share; for Tvashtri himself raises to glory this pleasant offering which is brought with the horse."

Here, again, we find the same artificial stretch of imagination which is the characteristic of this translation. How can the goat be 'destined for all the gods,' and at the same time be 'Púshan's *share*' alone? Here Max Müller gives a reason for the goat being led first as Púshan's share; the reason is that 'Tvashtri himself raises to glory this pleasant offering.' Now who is this Tvashtri, and how is he related to Púshan? How does Tvashtri himself raise to glory this pleasant offering? All these are questions left to be answered by the blank imagination of the reader. Such a translation can only do one service. It is that of making fools of the Vedic *rishis* whom Max Müller supposes to be the authors of the Vedas.

The word *vishwadevyas*, which Max Müller translates as 'destined for all the gods,' can never grammatically mean so. The utmost that one can make for Max Müller on this word is that *vishwadevyas* should mean 'for all the *devas*,' but 'destined' is a pure addition unwarranted by grammar. *Vishwadevya* is formed from *vishwadeva* by the addition of the suffix *yat* in the sense of *tatra sadhu*. (See Ashtadhyayi, IV. 4, 98). The meaning is:—

विश्वेषु देवेषु दिव्यगुणेषु साधुर्विश्वदेव्यः

or *vishwadevyas* is whatsoever is *par excellence* fit to produce useful properties. We have spoken of Max Müller translating *pûshan*, which means strength, into a proper noun. *Tvashtri*, which simply means one who befits things, or a skilful hand, is again converted into a proper noun. *Purodasha*, which means food well cooked, is translated into 'offering.' The words 'which is brought with' are of course Max Müller's addition to put sense into what would otherwise be without any sense. *Arvat*, which, no doubt, sometimes means a horse, here means 'knowledge.' For, if horse were intended, some adjective of significance would have so changed the meaning. *Saushravasaya Jinvati*, which means "obtains for purpose of a good food," (*Shravas*, in Vedic Sanskrit, meaning food or *anna*,) is translated by Max Müller into 'raises to glory.' The true meaning would be :—

"The goat possessed of useful properties yields milk as a strengthening food for horses. The best cereal is useful when made into pleasant food well prepared by an apt cook according to the modes dictated by specific knowledge of the properties of foods."

We have criticised Max Müller's translation of the first three *mantras* of this *sukta* in detail, to show how he errs at every step, in every case the error consisting in taking the *rurhi* meaning instead of the *yaugika* one of the word. It will not be difficult to pass from *mantra* to *mantra* till the hymn is finished, and show that the true origin of all errors lies in not recognising the *yaugika* sense of Vedic terms. But we deem the above three *mantras* as sufficient. We,

however, subjoin herewith Max Müller's translation of the remaining *mantras* of this hymn, with our occasional remarks in the foot-notes.

Max Müller's translation :—

4. "When thrice at the proper seasons, men lead around the sacrificial horse which goes to the gods, Púshan's share comes first, the goat, which announces the sacrifice* to the gods.

5. Hotri, Adhvaryu, Avayaj, (Pratiprasthatri), Agnimindha (Agnidhra), Gravagrabha (Gravastut), and the wise Sanstri (Prasastri), may you fill the streams (round the altar) with a sacrifice which is well-prepared and well accomplished.†

6. They who cut the sacrificial post, and they who carry it, they who make the ring for the post of the horse, and even they who bring together what is cooked for the horse, may their work be with us.

7. He came on—(my prayer has been well performed), the bright backed horse goes to the region of the gods. Wise poets celebrate him, and we have won a good friend for the love of the gods.

8. The halter of the swift one, the heel-ropes of the horse, the head-ropes, the girths, the bridle, and even the grass that has been put into his mouth, may all these which belong to thee be with the gods.

9. What the fly eats of the flesh, what adheres to the stick, or to the axe, or to the hands of the immolator and his nails, may all these which belong to thee be with the gods. ‡

* The word *yajna* which originally indicates any action requiring association of men or objects, and productive of beneficial results, is always translated by European scholars as 'sacrifice.' The notion of sacrifice is a purely Christian notion, and has no place in Vedic philosophy. It is foreign to the genuine religion of India. Hence all translations in which the word 'sacrifice' occurs are to be rejected as fallacious.

† Max Müller herein puts five words as proper nouns, and thus does not accept their *yaugika* sense. The words 'round the altar' are supplied by Müller's imagination on the ground that sacrifices are conducted at the altar. Both ideas are foreign to Vedic philosophy.

‡ Here Max Müller does not understand the structure of the sentence. The original words are *ashvasya kravisho* which he takes to mean 'the flesh of the horse,' but *kravisho* is an adjective qualifying *ashvasya*, the whole really means, 'of the pacing horse.' *Kravisho* does not mean 'of the flesh' but 'pacing' from the root *kram*, to pace. The meaning would be, "What the fly eats of whatever dirty adheres to the horse," &c. Again the words *swarau* and *swadhitau* are translated into stick and axe, which is never their meaning.

10. The ordure that runs from the belly, and the smaller particle of raw flesh, may the immolators well prepare all this, and dress the sacrifice till it is well-cooked. *

11. The juice that flows from thy roasted limb on the spit after thou hast been killed, may it not run on the earth or the grass ; may it be given to the gods who desire it. †

12. They who examine the horse when it is roasted, they who say " it smells well, take it away, " they who serve the distribution of the meat, may their work also be with us. ‡

13. The ladle of the pot where the meat is cooked, and the vessels for sprinking the juice, the vessels to keep off the heat, the covers of the vessels, the skewers, and the knives, they adorn the horse.

14. Where he walks, where he sits, where he stirs, the foot-fastening of the horse, what he drinks, and what food he eats, may all these which belong to thee, be with the god !

15. May not the fire with smoky smell make thee hiss, may not the glowing cauldron swell and burst. The gods accept the horse if it is offered to them in due form.

16. The cover which they stretch over the horse, and the golden ornaments, the head-ropes of the horse, and the foot-ropes, all these which are dear to the gods, they offer to them.

17. If some one strike these with the heel or the whip that thou mayst lie down, and thou art snorting with all thy might, then I purify all this with my prayer, as with a spoon of clarified butter at the sacrifices.

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* *Amasya kravisho*, which means ' raw food yet undigested and disposed to come out' is similarly translated by Müller into 'raw flesh here.' *Ama* is the state of the undigested food in the belly. Here again Müller does not follow the structure of the *mantra*.

† *Ayain pachyamanad*, which means ' forced by the heat of anger, ' is translated by Muller as 'roasted,' and *hatasya*, which means 'propelled,' is here translated by Müller as " *killed.* "

‡ The translation of this mantra is especially noteworthy. The word *wajinam*, from *waja*, cereals, is here taken as meaning 'horse,' and Professor Max Müller is so anxious to bring forth the sense of the sacrifice of the horse that, not content with this, he interprets *mansa bhiksham upaste*, which means ' he serves the *absence* of meat ' into ' serves the meat.' Can there be anything more questionable.

18. The axe approaches the 34 ribs of the quick horse, beloved of the gods. Do you wisely keep the limbs whole, find out each joint and strike. *

19. One strikes the brilliant horse, two hold it, thus is the custom. Those of thy limbs which I have seasonably prepared, I sacrifice in the fire as balls offered to the gods. †

20. May not thy dear soul burn thee while thou art comin[illegible] may the axe not stick to thy body. May no [illegible] limbs together. Immolator, missing with the sword [illegible] [illegible]s, thou sufferest not; thou goest to

21. Indeed [illegible] paths. The two horses of Indra, the two deer of the the [illegible]ts have been yoked, and the horse come to the shaft of the ass (of the aswins). ‡

22. May this horse give us cattle and horses, men, progeny and all-sustaining wealth. May Aditi keep us from sin, may the horse of this sacrifice give us strength!"—pp. 553—556.

We leave now Max Müller and his interpretations, and come to another commentator of the Vedas, Sayana. Sayana may truly be called the father of European Vedic scholarship. Sayana is the author from whose voluminous commentaries the Europeans have drunk in the deep wells of mythology. It is upon the interpretation of Madhava Sayana that the translations of Wilson, Benfey and Llanglois are based. It is Sayana whose commentaries are appealed to in all doubtful cases. "If a dwarf on the shoulders of a giant can see further than the giant, he is no less a dwarf in comparison with the giant." If modern exegetes and lexicographers standing at the top of Sayana, *i.e.*, with their main

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* The number of ribs mentioned by Müller is worth being counted and verified. *Vankri* which means 'a zigzag motion' is here translated as 'rib.' This requires proof.

† *Twashtu rashvasya* is here translated as 'brilliant horse,' as if *ashva* were the noun and *tvashta* its qualifying adjective. The reverse is the truth. *Twastha* is the noun signifying electricity, and *ashva* is the qualifying adjective signifying all-prevading. The words, "offered to the gods," in the end of the translation are pure addition of Max Müller, to give the whole a mythology coloring.

‡ *Hari* is again as a *rurhi* word translated into "two horses of Indra" and *prishati* into "two deer of *maruts*." The 'shaft of the ass' is perhaps the greatest curiosity Max Müller could present as a sign of mythology.

knowledge of the Vedas borrowed from Sayana, should now exclaim, "Sayana intimates only that sense of the Vedas which was current in India some centuries ago, but comparative philology gives us that meaning which the poets themselves gave to their songs and phrases"; or, if they should exclaim that they have the great advantage of putting together ten or twenty passages for examining the sense of a word which occurs in them, which Sayana had not: nothing is to be wondered at. Mádhava Sayana, the voluminous commentator of all the Vedas, of the most important Bra[illegible] K[illegible] work, the renowned *Mimansist*,—he, the great grammarian, who wrote [illegible]ed commentary on Sanskrit radicals: yes, he is still a model of learning [illegible] colossal giant of memory, in comparison to our modern philolog[illegible] scholars. Let modern scholars, therefore, always bear in mind, that Sayana is the life of their scholarship, their comparative philology, and their so much boasted interpretation of the Vedas. And if Sayana was himself diseased—whatsoever the value of the efforts of modern scholars—their comparative philology, their new interpretations, and their so-called marvellous achievements cannot but be diseased. Doubt not that the vitality of modern comparative philology and Vedic scholarship is wholly derived from the diseased and defective victuals of Sayana's learning. Sooner or later, the disease will develop its final symptom and sap the foundation of the very vitality it seemed to produce. No branch of a tree can live or flourish when separated from the living stock. No interpretations of the Vedas will, in the end, ever succeed unless they are in accord with the living sense of the Vedas in the Nirukta and the Brahmanas.

I quote here a *mantra* from Rigveda, and will show how Sayana's interpretation radically differs from the exposition of Nirukta. The *mantra* is from Rigveda, ix. 96. It runs thus :—

ब्रह्मादेवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्र मत्येति रेभन् ॥

Says Sayana :—

"God himself appears as Brahma among the gods, Indra, Agni, &c. He appears as a poet among the dramatists and writers of lyrics ; He appears as Vashishtha, &c. among the Brahmanas ; He appears as a buffalo among quadrupeds ; He appears as an eagle among birds ; He appears as an axe in the forest ; He appears as the *soma-juice* purified by *mantras* excelling in its power of purification the sacred waters of the Ganges, &c., &c. "

The translation bears the stamp of the time when it was produced. It is the effort of a Pandit to establish his name by appealing to popular prejudice and feeling. Evidently when Sayana wrote, the religion of India was "pantheism," or everything is God ; evidently superstition had so far increased that the waters of the Ganges were regarded as sacred ; incarnations were believed in ; the worship of Brahma, Vasishtha and other *rishis* was at its acme. It was probably the age of the dramatists and poets. Sayana was himself a resident of some city or town. He was not a villager. He was familiar with the axe as an instrument of the destruction of forests, &c., but not with the lightning or fire as a similar but more powerful agent. His translation does not mirror the sense of the Vedas but that of his own age. His interpretation of *brahma*, *kavi*, *deva*, *rishi*, *vipra*, *mahisha*, *mriga*, *shyena*, *gridhra*, *vana soma*, *pavitra*—of all these words, without one exception, is purely *rurhi* or *laukika*.

Now follows the exposition of Yaska in his Nirukta, xiv. 13. There is not a single word that is not taken in its *yaugika* sense. Says Yaska :—

अथाध्यात्मं ब्रह्मादेवानामित्ययमपि ब्रह्मा भवति देवानां देवनकर्म्मणामिन्द्रियाणां पदवीः कवीनामित्यपि पदं वेत्ति कवीनां कवीयमानानामिन्द्रियाणामृषिर्विप्राणामित्ययमप्यृषिणो भवति विप्राणां व्यापनकर्मणामिन्द्रियाणां महिषो मृगाणामित्ययमपि महान् भवति मार्गणकर्म्मणामिन्द्रियणां श्येनो गृध्रानामितिश्येन आत्मा भवति श्यायते र्ज्ञान कर्मणो गध्राणीन्द्रियाणि गध्यते र्ज्ञान कर्म्मणो यत एतस्मिंस्तिष्ठति स्वधितिर्वनानामित्ययमपि स्वयं कर्म्माण्यात्मनि धत्ते वनानां वनन कर्मणामिन्द्रियाणां सोमः पवित्रमत्येति सूयमानोऽयमेवैतत सर्वमनुभवत्यात्मगतिमाचष्टे ।

We will now speak of the spirirtual sense of the *mantra* as Yaska gives it. It is his object to explain that the human spirit is the central conscious being that enjoys all experience. "The external world as revealed by the senses finds its purpose and object, and therefore absorption, in this central being. The *indriyas* or the senses are called the *devas*, because they have their play in the external phenomenal world, and because it is by them that the external world is revealed to us. Hence *Atma*, the human spirit, is the *brahma devanam*, the conscious entity that presents to its consciousness all that the senses reveal. Similarly, the senses are called the *kavayah*, because one learns by their means. The *Atma*, then, is *padavi kavinam* or the true sentient being that understands the working of the senses. Further, the *Atma* is *rishir vipranam*, the cognizor of sensations; *vipra* meaning the senses as the feelings excited by them pervade the whole body. The senses are also called the *mrigas*, for they hunt about their proper aliment in the external world. *Atma* is *mahisho mriganam*, *i.e.*, the great of all the hunters. The meaning is that it is really through the power of *Atma* that the senses are enabled to find out their proper objects. The *Atma* is called *shyena*, as to it belongs the power of realization; and *gridhras* are the *indriyas*, for they provide the material for such realization. The *Atma*, then, pervades these senses. Further, this *Atma* is *swadhitir vananam*, or the master whom all *indriyas* serve. *Swadhiti* means *Atma*, for the activity of *Atma* is all for itself, man being an end unto himself. The senses are called *vana*, for they serve their master, the human spirit. It is this *Atma* that being pure in its nature enjoys all." Such, then, is the *yaugika* sense which Yaska attaches to the *mantra*. Not only is it all consistent and intelligible unlike Sayana's which conveys no actual sense; not only is each word clearly defined in its *yaugika* meaning, in contradistinction with Sayana who knows no other sense of the word than the popular one, but there is also to be found that simplicity, naturalness and truthfulness of meaning, rendering it independent of all time and space, which

contrasted with the artificiality, burdensomeness and localisation of Sayana's sense, can only proclaim Sayana's complete ignorance of the principles of Vedic interpretation.

It is this Sayana, upon whose commentaries of the Vedas are based the translations of European scholars.

We leave now Max Müller and Sayana with their *rurhi* translations, and come to another question, which, though remotely connected with the one just mentioned, is yet important enough to be separately treated. It is the question concerning the *Religion of the Vedas.* European scholars and idolatrous superstitious Hindus are of opinion that the Vedas inculcate the worship of innumerable gods and goddesses, *Devatas*. The word *devata* is a most fruitful source of error, and it is very necessary that its exact meaning and application should be determined. Not understanding the Vedic sense of the word *devata*, and easily admitting the popular superstitious interpretation of a belief in mythological gods and goddesses, crumbling into wretched idolatry, European scholars have imagined the Vedas to be full of the worship of such materials, and have gone so far in thier reverence for the Vedas as to degrade its religion even below polytheism and perhaps at par with atheism. In their fit of benevolence, the European scholars have been gracious enough to endow this religion with a title, a name, and that is Henotheism.

After classifying religions into polytheistic, dualistic and monotheistic, remarks Max Müller :—

"It would certainly be necessary to add two other classes—the *henotheistic* and the *atheistic*. Henotheistic religions differ from polytheistic, because, although they recognize the existence of various deities or names of deities, they represent each deity as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship and prayer. *This character is very prominent in the religion of the Vedic poets.* Although many gods are invoked in different hymns, sometimes also in the same hymn, yet there is no rule of precedence established among them ; and, according

to the varying aspects of nature, and the varying cravings of human heart, it is sometimes Indra, the god of the blue sky, sometimes Agni, the god of fire, sometimes Varuna, the ancient god of the firmament, who are praised as supreme without any suspicion of rivalry, or any idea of subordination. This peculiar phase of religion, this worship of single gods forms probably everywhere the first stage in the growth of polytheism, and deserves therefore a separate name." *

To further illustrate the principles of this new religion, henotheism, says Max Müller :—

"When these individual gods are invoked, they are not conceived as limited by the power of others as superior or inferior in rank. Each god is to the mind of the supplicant as good as all the gods. He is felt, at the time, as a real divinity, as supreme and absolute, in spite of the necessary limitations which, to our mind, a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only who is to fulfil their desires stands in full light before the eyes of the worshippers. 'Among you, O gods, there is none that is small, none that is young ; you are all great indeed,' is a sentiment which, though perhaps not so distinctly expressed as by Manu Vaivasvata, nevertheless, underlies all the poetry of the Veda. Although the gods are sometimes distinctly invoked as the great and the small, the young and the old (Rv. i. 27-13), this is only an attempt to find out the most comprehensive expression for the divine powers, and nowhere is any of the gods represented as the slave of others." †

As an illustration :—

"When Agni, the lord of fire, is addressed by the poet, he is spoken of as the first god, not inferior even to Indra. While Agni is invoked, Indra is forgotten ; there is no competition between the two, nor any rivalry between them and other gods. This is a most important feature in the religion of the Veda, and has never been taken into consideration by those who have written on the history of ancient polytheism."

We have seen what Max Müller's view of the Religion of the Vedas is. We may be sure that the review of other European scholars also cannot be otherwise. Is henotheism really, then, the religion of the Vedas? Is the worship of *devatas* an essential feature of Vedic worship? Are we to beleive Max Müller and assert that the nation to which he hesitates to deny instinctive monotheisms, has so far uprooted its

* Max Müller : Lectures on the Science of Religion, London, 1873, pp. 141-142.

† Max Müller : History of Ancient Sanskrit Literature, pp. 532-533.

instincts as to fall down to an acquired belief in henotheism ? * No, not so. Vedas, the sacred books of the primitive Aryans, are the purest record of the highest form of monotheism possible to conceive. Scholars cannot long continue to misconstrue the Vedas, and ignore the laws of their interpretation. Says Yaska:—

अथातो दैवतं तद्यानि नामानि प्राधान्यस्तुतीनां देवतानां तद्दैवतमित्याचक्षते सैषा देवतोपपरीक्षा यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्दैवतः स मन्त्रो भवति ॥—Nirukta, vii, 1.

*Devata* is a general term applied to those substances whose attributes are explained in a *mantra*. The sense of the above is that when it is known which substance it is that forms the subject of exposition in the *mantra* the term signifying that substance is called the *devata* of the *mantra*. Take, for instance, the *mantra* :—

अग्निं दूतं पुरो दधे हव्यवाहमुपब्रुवे ॥ देवां ॥ २ ॥ आसादयादिह ॥
यजुः २२ । १७ ॥

"I present to your consideration *agni* which is the fruitful source of worldly enjoyments, which is capable of working as though it were a messenger, and is endowed with the property of preparing all our foods. Hear ye, and do the same."

Since it is *agni* that forms the subject-matter of this mantra, *agni* would be called the *devata* of this mantra. Hence, says Yaska, a *mantra* is of that *devata*, with the object of expressing *whose* properties, God, the Omniscient, revealed the *mantra*.

We find an analogous sense of the word *devata* in another part of Nirukta. Says Yaska :—

कर्म्म सम्पत्तिर्मन्त्रो वेदे ॥ Nirukta, i. 2.

'Whenever the process of an art is described, the *mantra* that completely describes that process is called the *devata* (or the index) of that process.'

* Max Müller; History of Ancient Sanskrit Literature, p. 546.

It is in this sense that the *devata* of a *mantra* is the index, the essential key-note of the meaning of the *mantra*. There is in this analysis of the word no reference to any gods or goddesses, no mythology, no element worship, no henotheism. If this plain and simple meaning of *devata* were understood, no more will the *mantras* having *marut* or *agni* for their *devatas* be regarded as hymns addressed to "the storm-god" or "the god of fire;" but it will be perceived that these *mantras* treat respectively of the properties of *marut* and of the properties of *agni*. It will then be regarded, as said elsewhere in Nirukta :—

देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा ॥ Nirukta, vii. 15.

that whatsoever or whosoever is capable of conferring some advantage upon us, capable of illuminating things, or capable of explaining them to us, and lastly, the Light of all lights, these are the fit objects to be called *devatas*. This is not in any way inconsistent with what has gone before. For, the *devata* of a *mantra*, being the key-note of the sense of the *mantra*, is a word capable of rendering an *explanation* of the *mantra*, and hence is called the *devata* of that *mantra*. Speaking of these *devatas*, Yaska writes something which even goes to show that people of his time had not even the slightest notion of the gods and goddesses of Max Müller and superstitious Hindus—gods, and goddesses that are now *forced* upon us under the Vedic designation, *devata*. Says Yaska :—

अपि ह्याचारोवहुल्यम् लोके देवदेवत्यमतिथिदेवत्यं पितृदेवतं ॥ Nirukta, vii. 4.

'We often find in common practice of the world at large, that learned men, parents, and *atithis*, (those guest-missionaries who have no fixed residence, but wander about from place to place benefiting the world by their religious instructions), are regarded as *devatas* or called by the names of *devatas*.' It is clear from the above quotation, that religious teachers, parents and learned men, these alone, or the like, were called *devatas* and no others, in Yaska's time. Had Yaska known

of any such idolatry or henotheism or *devata* worship which superstitious Hindus are so fond of, and which Professor Max Müller is so intent to find in the Vedas, or had any such worship prevailed in his time, even though he himself did not share in this worship, it is impossible that he should not have made any mention of it at all, especially when speaking of the common practice among men in general. There can be no doubt that element worship, or nature-worship, is not only foreign to the Vedas and the ages of Yaska and Panini and Vedic *rishis* and *munis*, but that idolatry and its parent mythology, at least in so far as Aryavarta is concerned, are the products of recent times.

To return to the subject. We have seen that Yaska regards the names of those substances whose properties are treated of in the *mantras* as the *devatas*. What substances, then, are the *devatas*? They are all that can form the subject of human knowledge. All human knowledge is limited by two conditions, *i.e.*, *time* and *space*. Our knowledge of causation is mainly that of succession of events. And succession is nothing but an *order* in *time*. Again, our knowledge must be a knowledge of something and that something must be somewhere. It must have a *locality* for its existence and occurrence. Thus far, the *circumstances* of our knowledge—*time* and *locality*. Now to the *essentials* of knowledge. The most exhaustive division of human knowledge is between *objective* and *subjective*. Objective knowledge is the knowldge of all that passses without the human body. It is the knowledge of the phenomena of the external universe. Scientific men have arrived at the conclusion that natural philosophy, *i.e.*, philosophy of the material universe, reveals the presence of two things, matter and force. Matter as matter is not known to us. It is only the play of forces in matter producing effects, sensible, that is known to us. Hence the knowledge of external world is resolved into the knowledge of *force* with its modifications. We come next to subjective knowledge. In

speaking of subjective knowledge, there is *firstly*, the *ego*, the *human spirit*, the conscious entity; *secondly*, the internal phenomena of which the human spirit is conscious. The internal phenomena are of two kinds. They are either the voluntary, intelligent, self-conscious activities of the mind, which may hence be designated *deliberate activities*; or the passive modifications effected in the functions of the body by the presence of the human spirit. These may therefore be called the *vital activities*.

An *apriori* analysis, therefore, of the knowable leads us to six things, *time*, *locality*, *force*, *human spirit*, *deliberate activities* and *vital activities*. These things, then, are fit to be called *devatas*. The conclusion to be derived from the above enumeration is, that, if the account of *Nirukta* concerning Vedic *devatas*, as we have given, be really true, we should find Vedas inculcating these six things—*time*, *locality*, *force*, *human spirit*, *deliberate activities* and *vital activities*, as *devatas*, and no others. Let us apply the crucial test.

We find, however, the mention of 33 *devatas* in such *mantras* as these:—

त्रयस्त्रिंशतास्तुवतभूतान्यशाम्यन् प्रजापतिः परमेष्ठ्यधिपतिरासीत् ।
Yajur, xiv. 31.

यस्य त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे ।
तान्वै त्रयस्त्रिंशद्देवानेके ब्रह्मविदो विदुः ॥ अथर्व X. xxii. 4-27.

"The Lord of all, the Ruler of the universe, the Sustainer of all, holds all things by 33 *devatas*."

"The knowers of true theology recognize the 33 *devatas* performing their proper organic functions, as existing in and by Him, the One and Only."

Let us, therefore, see what these 33 *devatas* are, so that we may be able to compare them with our *apriori* deductions and settle the question.

We read in Shatapatha Brahmana:—

स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इति । कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ ३ ॥ कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं सर्वं वसु हितमेते हीदं सर्वं वासयन्ते तद्यदिदम् सर्वं वासयन्ते तस्माद्वसव इति ॥ ४ ॥ कतमे रुद्र इति । दशमे पुरुषे प्राणा आत्मैकादशस्ते यदास्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ५ ॥ कतम आदित्या इति द्वादश मासाः संवत्सरस्यैत आदित्या एते हीदं सर्वमाददाना यन्ति तद्यदिदं सर्वमाददाना यन्ति तस्मादादित्य इति ॥६॥ कतम इन्द्रः कतमः प्रजापतिरिति । स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति । कतमः स्तनयित्नु रित्यु शनिरिति कतमो यज्ञ इति पशव इति ॥ ७ ॥ कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति कतमौ द्वौ देवावित्यन्नं चैव प्राणश्चेति । कतमो अध्यर्ध इतियोऽयं पवते ॥ ८ ॥ तदाहुः यदयमेक एव पवतेऽथ कथमध्यर्ध इति यदस्मिन्निदं सर्वमध्यार्ध्नोत्ते नाध्यर्ध इति । कतम एको देव इति स ब्रह्म, त्यदित्याचक्षत ॥ xiv. 16. (*Vide* p. 66, Veda Bháshya Bhúmika by Swámí Dayanand Saraswatí).

The meaning is:—Says Yajnavalkya to Shâkalya, "there are 33 *devatas* which manifest the glory of God; 8 *vasus*, 11 *rudras*, 12 *ádityas*, 1. *indra* and 1. *prajápati*; 33 on the whole. The eight *vasus* are 1. heated cosmic bodies, 2. planets, 3. atmospheres, 4. superterrestrial spaces, 5. suns, 6. rays of ethereal space,* 7. satellites, 8. stars. These are called *vasus* (abodes), for, the whole group of existences resides in them, *viz.*, they are the abode of all that lives, moves, or exists. The eleven *rudras* are the ten *pránas* (nervauric forces) enlivening the human frame, and the eleventh is *átma*, (the human spirit). These are called the *rudras* (from root *rud* to weep), because when they desert the body it becomes dead, and the relations of the dead, in consequence of this desertion, begin to *weep*. The twelve *ádityas* are the twelve solar months, marking the course of time. They are called *ádityas* as by their cyclic motion they produce changes in all objects, and hence the *lapse of the term of existence for each object*. *Aditya* means that which causes such a lapse. *Indra* is the all-pervading *electricity* or *force*. *Prajápati* is *yajna* (an active voluntry association of objects on the part of man, for the purposes of art, or association with other men for purposes of teaching or learning). It also means *Pashus* (the useful animals). *Yajna* and useful animals are called *prajápati*, as it is by such actions and by such animals that the world at

* This is called "agni loka" (a burning world) by Swami Dayanand Saraswati.—Ed

large derives its materials of sustenance. What, then, are the three *deavtas*"? Asks Shâkalya. "They are" replies Yâjnavalkya, "the 3 *lokas*, (*viz*., locality, name and birth). What are the two *devatas*?—asked he." Yâjnavalkya replied, "*prânas* (the positive substances) and *anna* (the negative substance). What is the *Adhyardha*? He asks." Yajnavalkya replies, "*Adhyardha* is the universal electricity, the sustainer of the universe, known as *sûtrâtmâ*." *Lastly*, he inquired, "Who is the one *Devata*?" Yâjnavalkya replied, "God, the adorable."

These, then, are the thirty-three *devatas* mentioned in the Vedas. Let us see how far this analysis agrees with our *apriori* deduction. The eight *vasus* enumerated in Shatapatha Brahmana are clearly the *localities*; the eleven *rudras* include, *firstly*, the *ego*, the human spirit, and *secondly*, the ten *nervauric forces*, which may be approximately taken for the *vital activities* of the mind; the twelve *âdityas* comprise *time*; *electricity* is the all-pervading *force*; whereas *prajâpati*, (*yajna or pashus*,) may be roughly regarded as comprising the objects of intelligent *deliberate activities* of the mind.

When thus understood, the 33 *devatas* will correspond with the six elements* of our rough analysis. Since the object here is not so much to show exactness of detail as general coincidence, partial differences may be left out of account.

It is clear, then, that the interpretation of *devatas* which Yaska gives is the only interpretation that is consistent with the Vedas and the Brahmanas. That no doubt may be left concerning the pure monotheistic worship of the ancient Aryas, we quote from Nirukta again :—

महाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते एकस्यात्मनोऽन्ये देवा प्रतङ्गानि भवन्ति। कर्मजन्मान आत्मजन्मान आत्मैवेषां रथो भवति आत्माऽश्व आत्मायुधमात्मेष वा आत्मा सर्वं देवस्य देवस्य ॥ Nirukta, vii. 4. This means:—

* The six elements are, 1. time (12 *âdityas*), 2. locality (8 *vasus*), 3. force (10 *Rudras*), 4. human spirit (*Atma*, the eleventh *Rudra*), 5. deliberate, intelligent activities of the mind, 6. vital activities of the mind.—Ed.

† John Murdoch: Religious Reform, Part III, Vedic Hinduism.

"Leaving off all other *devatas*, it is only the Supreme Soul that is worshipped on account of His omnipotence. Other *devatas* are but the *pratyangas* of this Supernal Soul, *i.e*, they but *partially* manifest the glory of God. All these *devatas* owe their birth and power to Him. In Him they have their play. Through Him they exercise their beneficial influences by attracting properties, useful, and repelling properties, injurious. He alone is the All in All of all the *devatas*."

From the above it will be clear that, in so far as worship is concerned, the ancient Aryas adored the Supreme Soul only, regarding Him as the life, the sustenance and dormitory of the world. And yet pious Christian missionaries and more pious Christian philologists are never tired of propagating, before the world, the lie that the Vedas inculcate the worship of many gods and goddesses. Writes a Christian missionary in India :—

"*Monotheism* is a belief in the existence of one God only; *polytheism* is a belief in the plurality of gods. Max Müller says, 'If we must employ technical terms, the religion of the Veda is polytheism, not monotheism.' The 27th hymn of the 1st Ashtaka of the Rigveda concludes as follows: 'Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old; we worship the gods as well as we are able: may I not omit the praise of the older divinities."

The pious Christian thus ends his remarks on the religion of the Vedas. "Pantheism and polytheism are often combined, but monotheism in the strict sense of the word, is not found in Hinduism." Again says the pious missionary:—

"Ram Mohan Roy, as already mentioned, despised the hymns of the Vedas, he spoke of the Upanishads as the Vedas, and thought that they taught monotheism. The Chhandogya formula, '*ekamevadwitiyam brahma*,' was also adopted by Keshub Chander Sen. But it does not mean that there is no second God, but that there is no second anything—a totally different doctrine."

Thus it is obvious that Christians, well saturated with the truth of God, are not only anxious to see monotheism off the Vedas, but even off the Upanishats. Well might they regard their position as safe, and beyond assail on the strength of such translations as these :—

"In the beginning there arose the Hiranyagarbha (*the golden germ*) —He was the one born lord of all this. He established the earth and

the sky:—Who is the God to whom we shall offer our sacrifice?" *Max Müller.*

"He who gives breath, He who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death:—Who is the God to whom we shall offer our sacrifice?" *Ibid.*

Hiranyagarbha, which means 'God in whom the whole luminous universe resides in a potential state' is translated into the *golden germ*. The word *játah* is detached from its proper construction and placed in apposition with *patir*, thus giving the sense of "the one born lord of all this." Perhaps, there is a deeper meaning in this Christian translation. Some day, not in the very remote future, these Christians will discover that the *golden germ* means '*conceived by the Holy Ghost*,' whereas 'the one born lord of all' alludes to Jesus Christ. In one of those future happy days, this *mantra* of the Veda will be quoted as an emblematic of a prophecy, in the dark distant past, of the advent of a Christ whom the ancients knew not. How could they, then, adore him, but in the language of mystic interrogation? Hence the translation, "Who is the God to whom we shall offer our sacrifice?" Even the second *mantra*, Max Müller's translation of which we have subjoined above, has been differently translated by an audacious Christian. What Max Müller translates as "He who gives breath," was translated by this believer in the word of God, as "He who sacrificed Himself, *i.e.*, *Jesus Christ.*" The original words in Sanskrit are य आत्मादा, which mean 'he who gives spiritual knowledge.'

Let us pass from these *mantras* and the misinterpretations of Christians to clear proofs of monotheism in the Vedas. We find in Rigveda the very *mantra* which yields the *golden germ* to European interpreters, running as follows:—

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ Which means:—

"God existed in the beginning of creation, the only Lord of the unborn universe. He is the Eternal Bliss whom we should praise and adore."

In Yajur Veda, xvii, 19, we find :—

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात् ।

संबाहुभ्यांधमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥ Which means :—

" Being all-vision, all-power, all-motion in Himself, He sustains with His power the whole universe, Himself being One alone."

And in Atharva Veda, XIII. iv 16-21, we find :—

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ..............................

स एष एक एक वृदेक एव । सर्वे अस्मिन् देवा एकवृतो भवन्ति ॥Which means:—

" There are neither two gods, nor three, nor four,.........nor ten. He is one and only one and pervades the whole universe. All other things live, move and have their existence in Him."

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# ERRATA.

| PAGE. | LINE. | INCORRECT. | CORRECT. |
|---|---|---|---|
| 2 | 6 | The | To |
| 7 | 9 | as systems | into systems |
| 23 | last but one | údelight | delight |
| 27 | 12 | philology | philosophy |
| 28 | 15 | in | of |
| 33 | 1 | have | We have |
| 33 | 25 | the Ribhus | Ribhus |

# CRITICISM
## ON
# MONIER WILLIAMS' "INDIAN WISDOM."

## INTRODUCTION.

* ....................................................................................

We have mentioned the Preface, the Introduction and the review of the Vedas. We now come to the Brahmanas and the Upanishads. The very ancient theological and religious records also find a place here. They occupy 21 pages. Then come the Six Schools of Philosophy,—the Niyaya, the Sankhya, the Vaisheshika, the Yoga, the Purva Mimansa and the Vedanta schools. This chapter runs through 78 pages. Then we come to Jainism and Bhagwat Gita. Bhagwat Gita has been, with great truth, styled the eclectic school of philosophy, and why not so, the Sankhya Marga, the Yoga Marga and the Bhakti Marga, the three royal roads to salvation, are equally recognised. This occupies 28 pages. We come now to the Vedangas,—Siksha, Vyakarana, Nirukta, Chhanda and Jyotish,—alphabet, grammar, etymology, prosody and astronomy. This occupies 40 pages. Then come the Smritis; they occupy 114 pages. Manu Smriti and Yajnavalkya are thoroughly reviewed. The author is at home here. He is well pleased to find matters of condemnation in Manu and Yajnavalkya. We come then to Ramayana and Mahabharta. Bulky as these books are, a bulk of 140 pages of the book is devoted to these epic poems. The later dramas, puranas, &c. only deserve a passing notice. They occupy 70 pages. The following is the summary :—

| | | | | Pages. |
|---|---|---|---|---|
| Preface and Introduction | ... | ... | ... | 48 |
| Vedas ... ... | ... | ... | ... | 26 |
| Brahmanas and Upanishads | ... | ... | ... | 21 |
| Six Schools of Philosophy | ... | ... | ... | 78 |
| Jainism and Eclecticism | ... | ... | ... | 28 |
| Rhetoric, Grammar and Astronomy | | ... | ... | 40 |
| Smritis ... ... | ... | ... | ... | 114 |
| Epics (Ramayana and Mahabharta) | | ... | ... | 140 |
| Puranas and Dramas... | ... | ... | ... | 70 |
| Alphabetical Index ... | ... | ... | ... | 23 |
| | | | Total ... | 588 |

* The ManScript, about 3 pages, is missing except these last few words :—"consisting of the author's remarks aptly interspersed by long quotations and translations from other authors."

It is evident then that the author is obviously a man of vast study, of wide information, and possessed of encyclopedic knowledge, at least in so far as Sanskrit goes. It is well for us to avail of the information that can be derived from such a source, as such chances are not often to be found, they are exceptional and very rare. The more we proceed with the review of the book, the more impatient we become to learn the scope and the contents of the book. This information I shall now no longer withhold from you. I proceed directly to the scope, the aims and objects of the book.

Says Professor Monier Williams, at p. 3 of his Preface :—

"The present volume attempts to supply a want, the existence of which has been impressed upon my mind by an inquiry often addressed to me as a Baden Professor :—Is it possible to obtain from any one book a good general idea of the character and contents of Sanskrit literature?"

Further on he says :—

"Its pages are also intended to subserve a further object. They aim at imparting to educated Englishmen, by means of translations and explanations of portions of the sacred and philosophical literature of India, an insight into the mind, habits of thought, and customs of the Hindus, as well as a *correct* knowledge of a system of belief and practice which has constantly prevailed for at least 3,000 years, and still continues to exist as one of the principal religions of the non-Christian world."

Then, on page 36 of the Introduction, we have :—

"It is one of the aims, then, of the following pages to indicate the points of contrast between Christianity and the three chief *false* religions of the world, as they are represented in India."—(Please mark the word *false*.)

Then on page 38 of the Introduction, we have :—

"It seems to me, then, that in comparing together these four systems—Christianity, Islám, Bráhminism and Buddhism—the crucial test of the possession of that absolute divine truth which can belong to only one of the four, and which—if supernaturally communicated by the common Father of mankind for the good of all His creatures—must be intended to prevail everywhere, ought to lie in the answer to two questions : *1st.*—What is the ultimate object at which each aims? *2ndly.*—By what means and by what agency is this aim to be accomplished?"

It is clear then the objects of the book are :—

I.—In one book to give a general idea of the character and contents of Sanskrit literature.

II.—To draw for Englishmen a picture of our manners, habits, customs, institutions and beliefs, not a distorted picture, a misrepresentation, but a true one, for the picture is to be drawn by means of translations and explanations of portions of our sacred literature !!

III.—To indicate the points of community between Christian and other non-Christian religions.

IV.—That Islám, Buddhism and *Brahminism* (mark the last) are the three false religions of the world—or that Christianity is the only true religion.

V.—That taking Christianity, Brahminism, Islám and Buddhism, the possession of absolute divine truth can only belong to one of the four.

VI.—That the absolute divine truth as supernaturally communicated by the common Father of mankind (remember this truth is Christianity) is one that is intended to prevail everywhere.

VII.—That *firstly* this absolute truth is the only religion, that gives a correct answer to the question, what is the ultimate object or aim? And *secondly* that this absolute truth or Christianity alone gives the true scheme by which the common end or object of all is to be accomplished.

How far the last four articles of Professor Monier Williams' claims are right will just appear in the sequel.

A brief sketch of the answer to the first article has already been given in an enumeration of the contents of the book. Let me only point out that the four books, esteemed only next to the Vedas, and generally called the Upa-Vedas, find no mention anywhere throughout the list. It is especially upon the subject matter of these books that a true estimate of Indian and occidental civilization can be formed by comparison. These four books are the Artha Veda, the Dhanur Veda, the Ayur Veda and the Gandharva Veda. The Artha Veda is the *Upa-Veda* that deals with applied Mechanics, Engineering, Perspection, Practical Arts (Chemical and Physical) and Geology. The Ayur Veda is the *Upa-Veda* that deals with Surgery, Botany, Physiological Chemistry, Anatomy, Physiology, Materia Medica and the Chemistry and cure of poison. The Gandharva Veda is the *Upa-Veda* of Music or fine arts, whereas the Dhanur Veda is the science of Martial appliances, instruments and tactics.

The second article, important as it is, will only be estimated at its due worth, in the progress of these reviews. In the course of these lectures it will be shown how far Professor Williams misrepresents or otherwise, or rightly translates or mistranslates, gives genuine explanations or forged ones of portions of our sacred literature.

The third article shall be reviewed fully at the end of the whole course of these reviews.

We come now to the subject matter of the Introduction.

It deals with four points. *Firstly*, it gives a sketch of the past and present condition. The main portion consists of a geographical, political and historical sketch of the past condition of India as *imagined* by the so-called historians and philologists to be true. All this is foreign to the purpose of my review. One point, however, is worth pointing out. It is where he gives his own remarks on caste system.

This is what he says at p. 24 of his Introduction:—

" Even in districts where the Hindus are called by one name and speak one dialect they are broken into separate classes divided from

each other by barriers of caste far more difficult to pass than social distinctions of Europe, " &c., &c. "This separation constitutes, in point of fact, an essential doctrine of their religion. The growth of the Indian caste system is perhaps the most remarkable feature in the history of this extraordinary people. Caste, as a social institution, meaning thereby conventional rules which separate the grades of society, exists of course in all countries. In England, caste in this sense exerts no slight authority. But with us caste is not a religions institution. On the contrary, our religion, though it permits differences of rank, teaches us that such differences are to be laid aside in the worship of God, and that in His sight all men are equal. Very different is the caste of the Hindus. The Hindu believes that the Deity regards men as *unequal*, that he created distinct kinds of men as he created varieties of birds or beasts; that Brahmanas, Kshatriyas, Vaishyas and Shudras are *born* and must remain distinct from each other; and that to force any Hindu to break the rules of caste is to force him to sin against God and against nature."

Professor Monier Williams then points out that caste rules in India hinge upon, 1. Preparation of food, 2. Inter-marriage, 3. Professional pursuits. Had the Baden Professor professed to base these remarks upon personal observations or accounts of India as given by various writers on the subject, we would have nothing to add, but the Baden Professor regards the sacred Sanskrit literature to be the only key to "the satisfactory knowledge of the people committed to our (he means his or his nations') rule." He says:—

"Happily India, though it has at least twenty distinct dialects, has but *one* sacred and learned language and one literature, *accepted* and *revered* by all adherents of Hinduism alike, however diverse in race, dialect, rank and creed."

And it is upon the *sacred Sanskrit literature* of India that he bases his remarks. Let us see how far they are correct. The Professor asserts:—

I.—That caste system in India is a religious institution, whereas it is only a social institution in England. It is good for our brothers to note down the confession that there *is* caste system in England.

II.—That according to Christianity, all people are alike to God, but in Brahminism, the Deity regards men as *unequal*, or

III.—That Brahmanas, Kshatriyas and Vaishyas are born, and

IV.—That only people of the same caste eat together, inter-marry and pursue the same professional pursuits; these three being the tests of caste.

With regard to the second point, that according to the doctrines of Brahminism God regards men as *unequal*, I quote the 2nd Mantra of 26th Adhyaya of Yajur Veda:—

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय च । प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे कामः समृध्यतामुपमादो नमतु ॥ Which means, "I (God) have given word

(Revelation) which is the word of salvation for *all* people, Brahmanas, Kshatriyas, Vaishyas, Shudras, and even *Ati* Shudras. Therefore, regard no one as unequal among yourselves, but try to be loved by *all* wise people, to distribute gifts among *all*, and always desire the well-being of *all*."

The Mantra is very clear, and I have quoted it to show that the first position assumed by Baden Professor is groundless. We come now to his assertion that caste is a religious Institution and not a social one in India. Now an institution is called a religious one when distinctions of the Institution are maintained on the ground that they are obligatory by religion, but all distinctions maintained on the ground of differences of wealth, learning and industry are social distinctions.

Let us read Manu:—विप्राणां ज्ञानतो ज्यैष्टं क्षत्रियाणान्तु वीर्य्यतः। वैश्यानां धन्यधान्यतः शूद्राणामेव जन्मतः ॥ This means that the ground of distinctions among Brahmanas is from the point of learning, that among Kshatriyas is on account of physical powers, and that among Vaishyas is on the ground of wealth and possessions, that among Shudras alone does birth distinction exist. Lest Monier Williams may mistake my sense and the sense of Manu and assert on the face of these quotations that Brahmanas, Kshatriyas and Vaishyas are born, let me again quote Manu:—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम्। क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥ Which means that Shudras can become Brahmanas and Brahmanas Shudras and so with Kshatriyas and Vaishyas.

Again Says Manu, जन्मना जायते शूद्रः संस्काराद्द्विज उच्यते ॥ All people are born Shudras, but by संस्कार or by virtue of गुणकर्मस्वभाव, of their acquisitions and accomplishments, become Brahmanas, Kshatriyas ब्राह्मण क्षत्रिय, &c.

The fourth position taken up by Monier Williams is that eating together, inter-marriage and similarity of pursuits define a caste. Among these three, the second only deserves consideration. For, if similarity of pursuits be any element, it might be as reasonable for Monier Williams to regard all Professors of Schools and Colleges in England to belong to one caste. The same remark applies to food and drinks. Eating and drinking together is absolutely prohibited in Manu not only for people of different castes, but all individuals alike.

Says Manu:—नोच्छिष्टं कस्यचिद्दद्यात् नाद्याच्चैव तथान्तरा। न चैवात्यशनं कुर्य्यान्नोच्छिष्टः क्वचिद्व्रजेत् ॥ १ ॥

Let no one eat from the same dish with any one else, let none overfeed himself and walk out after dinner without a hand-wash.

This point therefore is entirely out of question. What now remains is the question of inter-marriages. We will here again quote from Manu :—

सवर्णाग्रे द्विजातीनां प्रशस्ता दारकर्म्मणि । कामतस्तु प्रवृत्तानामिमाः स्युः क्रमशो वराः शूद्रैव भार्या शूद्रस्य सा च स्वा च विशः स्मृते । ते च स्वा चैव राज्ञश्च ताश्च स्वा च चाग्रजन्मनः ॥ १३ ॥ This means that the best form of first marriage is that in which the male and female are of the same वर्ण or what is wrongly called caste, but a Shudra woman should only marry a Shudra, a Vaishya woman, a Vaishya. The Kshatriya should marry a शूद्रा, वैश्या, क्षत्रिया only, and the Brahmana any.

This shows that a वैश्यानी or Vaishya woman marrying a Brahmana is allowable and so for others. Professor Monier Williams asserted that caste system in India is a religious institution, but it is a social one in England. We have proved that caste system is not a religious institution but a social one as it is everywhere. He asserted that in Brahminic religion Deity regards all men as unequal, but we have proved that He does not. He asserted that Brahmanas, Kshatriyas and Vaishyas are born. We have proved that they are not, but Shudras are. And lastly he asserted that similarity of professions, inter-marriage and eating together are the characteristics of a caste. We have shown that they are not. We now leave this point which is peculiarly illustrative of the unrivalled learning of the Professor, and come to the second part of his Introduction on the religion of the Hindus.

He says that there are 3 points of view from which any religion may be looked at ; 1. faith, 2. work or ritual, 3. doctrines or dogmatic knowledge. He calls the 1st two, faith and work or ritual, the exoteric side of religion; and doctrines, or dogmatic knowledge, the esoteric side of religion. After laying down this distinction, he says that, viewed from an esoteric point of view, the Hindu religion is Pantheism. He says:—

"It (Hindu religion) teaches that nothing really exists but the Universal Spirit, that the soul of each individual is identical with that Spirit, and that every man's highest aim should be to get rid, for ever, of doing, having and being, and devote himself to profound contemplation with a view to obtain such spiritual knowledge as should deliver him from the mere illusion of separate existence and force upon him the conviction that he is himself part of the one being constituting the universe."

We shall see how far our Baden Professor of Sanskrit is right in these assertions. He says that Hindu religion teaches :—

I.—That nothing but the Universal Spirit exists.

II.—That each individual is identical with this Spirit.

III.—That every man's aim should be to get rid of doing, having and being.

IV.—That each soul should free himself from being in his separate existence.

V.—That each soul is part of the one being constituting the universe.

Let us now examine these five propositions.

His first proposition is that nothing but the Universal Spirit exists. I quote here from an Upanishat :—

अजामेकां लोहितशुक्लकृष्णां वह्वी: प्रजा: सृजमानां स्वरूपा: ।
अजो ह्येको जुषमाणो ऽनुशेते जहात्येनां भुक्तभोगामजो ऽन्य: ॥

The meaning is that "God, matter and human souls, these are the three eternal substances, ever uncreated. The eternal human souls enjoy the eternal matter while involved in material existence. Whereas the third eternal substance, God, exists for ever, but is neither involved in material existence, nor enjoys the material world." Here it is said that not universal spirit alone exists, but matter and human souls also exist co-eternally. If more evidence were required on this head, it would be easy to quote many other very clear passages, but I believe the above is clear enough.

Williams' second proposition is that each individual is identical with the Universal Spirit. Here let me quote from Brihadarannyaka Upanishat :—य आत्मनि तिष्ठन्नात्मनोऽन्तरोऽयमात्मा न वेद यस्यात्मा शरीरम् । आत्म नोऽन्तरो यमयति स त आत्मान्तर्याम्यमृत: ॥

Says Yajnavalkya to Maitreyi in answer to her question, "O Maitreyi, the Universal Spirit who pervades even the human soul but is distinct from the human soul, whom ignorant human soul does not know, who resides in the innermost of the human soul, who is distinct from human soul but witnesses the actions of the human soul and awards or punishes him, yes, He, even He, the Universal Spirit, is immortal and also pervades thee."

Williams' third proposition respecting Brahmanical religion is that it teaches every man the duty of getting rid of all doing, being and having. I quote here from 40th Chapter of Yajur Veda :—कुर्वन्नेवेह कर्म्माणि जिजीविषेच्छतꣳ समा: । एवं त्वयि नान्यथेतो ऽस्ति न कर्म लिप्यते नरे ॥ This means that each soul should desire to live for 100 years or more, spending his life in doing actions, always performing good deeds. Thus alone and not otherwise is freedom from sin and pain possible. The purport is that the doing of action or good deed is the first essential.

Williams' fourth proposition is that each should free himself from the delusion of separate existence. I need not answer this, as it is clear that, believing God to be distinct from the soul, the idea of separate existence is not a delusion, and if this be not a delusion, it is not a proper object to get rid of.

The fifth assertion is that each soul is a part of the being constituting the universe. If anything need be said upon this head, it will suffice to say that not in one Mantra but in innumerable Mantras and Upanishads, the Universal Spirit is regarded as *one whole* without form, body or parts, अखंड or indivisible. Since God has no parts, it is mere absurd to believe that human souls can be parts of the Universal Spirit that is incapable of being divided into parts.

Then in order to reconcile this pantheistic view, which does not admit of any necessity of faith, work or ritual, with the existence of faiths, innumerable works or rituals in India, Williams forges a fallacious reasoning which is called in Sanskrit logic by the technical name *chhal*. He says that believing God to be identical with human souls the Hindu were led to believe that human souls had only emanated from God. English language and English brain may perhaps be capable of confounding identity with emanation, but unless a clear proof of it is given, I am not in a position to say anything respecting the justification of Williams' position.

I now come to the 3rd part of the Introduction, *i.e.*, the one respecting the Languages of India.

Says Monier Williams :—

" The name Sanskrit as applied to the ancient language of the Hindus is an artificial designation for a *highly elaborated form* of the language originally brought by the Indian branch of the great Aryan race into India. This original tongue soon became modified by contact with the dialects of the aboriginal races who preceded the Aryans, and in this way converted into the peculiar language (*bhasha*) of the Aryan immigrants who settled in the neighbourhood of the seven rivers of the Punjab and its outlying districts (*Sapta Sindhavas*=in Zend *Hapta Hendu*). The most suitable name for the original language thus molded into the speech of the Hindus is Hindu-i (=Sindu-i, its principal later development being called Hindi,* just as the Low German dialect of the Angles and Saxons when modified in Britain was called Anglo-Saxon. But very soon that happened in India which has come to pass in all civilized countries. The spoken language, when once its general form and character had been settled, separated into two lines, the one elaborated by the learned, the other popularized and variously provincialized by the unlearned. In India, however, from the greater exclusiveness of the educated few, the greater ignorance of the masses, and the desire of a proud priesthood to keep the key of knowledge in their own possession, this separation

* It may be thought by some that this dialect was nearly identical with the Language of the Vedic hymns, and the latter often gives genuine *Prakrita* forms (as *Kuta* for *krita*) ; but even Vedic Sanskrit presents great elaboration scarcely compatible with the notion of its being a simple original dialect (for example, in the use of complicated grammatical forms like Intensives), and Panini, in distinguishing between the common language and the Vedic, uses the term *Bhasha* in contradistinction to *Chhandas*, the Veda).

became more marked, more diversified, and progressively intensified. Hence, the very grammar which with other nations was regarded only as a means to an end, came to be treated by Indian Pandits as the end itself, and was subtilized into an intricate, science, fenced around by a bristling barrier of technicalities. The language, too, elaborated *pari passu* with the grammar, rejected the natural name of Hindu-i or 'the speech of the Hindus,' and adopted an artificial designation, *viz*. *Sanskrita*, the perfectly constructed 'speech' (*sam*= *con*, *krita*=factus, 'formed'), to denote its complete severance from vulgar purposes, and its exclusive dedication to religion and literature; while the name *Prakrita*—which may mean 'the original' as well as 'the derived' speech—was assigned to the common dialect. This itself is a remarkable circumstance; for, although a similar kind of separation has happened in Europe, yet we do not find that Latin and Greek ceased to be called Latin and Greek when they became the language of the learned, any more than we have at present distinct names for the common dialect and literary language of modern nations."

Herein Monier Williams assorts 6 distinct propositions :

*i.*—That Sanskrit (well formed) is an artificial designation.

*ii.*—That it is highly elaborate.

*iii.*—That it was modified by the tongue of aboriginal tribes and gave rise to Bhasha.

*iv.*—That Grammar is so elaborate that it was regarded as an end and not as a means.

*v.*—That Sanskrit Grammar is an intricate science fenced by a bristling barrier of technicalities.

*vi.*—That *Prakrit* means the original tongue. We will take each of his propositions turn by turn.

A designation is artificial when it is arbitrarily chosen not on the ground of the sense expressed by it. For an individual being called John, or Monier Williams, John or Monier Williams is an artificial designation, because it does not signify any attribute or attributes of the individual which the word Monier Williams denotes. Well then is Sanskrit an artificial designation? He himself admits that Sanskrit means well formed. Let us see if Sanskrit is well formed. * * * * * *

* Manuscript missing.—ED.

# CRITICISM

ON

# Monier Williams' "Indian Wisdom."

## LECTURE I.

### THE HYMNS OF THE VEDAS, (1.)

I COME now to Monier Williams' Lecture on "The Hymns of the Vedas." He proposes in this lecture to offer examples of the most remarkable religious, philosophical and ethical teachings of ancient Hindu authors. He can hardly convey 'an adequate idea of the luxuriance of Sanskrit literature.' He complains of 'the richness of the materials' at his command, for, he confesses his inability to do justice to it. But let us not think that a man of Monier Williams' temper can ever be too warm in his panegyrics on such bosh as Hindu writings. They are 'too often marked by tedious repetitions, redundant epithets and far-fetched conceits.' In Sanskrit there is not to be found that coldness and severe simplicity which characterizes an Englishman's writings. He lives in a climate too cold to admit of oriental warmth of style. He is surrounded by too severe and simple a civilisation in England to admit of the gentle but complex civilisation of India. The standard of judgment set upon India differs very much from that set upon England. 'With Hindu authors excellence is apt to be measured by magnitude,' and 'quality by quantity.' But he can not close his eyes against 'the art of condensation so successfully cultivated as in some departments of Sanskrit Literature' (he means the Sútras). And in reconciling his view with the existence of the Sútras, Professor Williams offers an explanation. It is this, "Probably the very prolixity natural to Indian writers led to the opposite extreme of brevity, not merely by a law of reaction, but by the necessity for providing the memory with "aids and restoratives" when oppressed and debilitated by too great a burden." Professor Williams would have been perfectly right in passing the above remarks, were it not that the Sanskrit writings that abound in prolixity have followed and not preceded the condensed literature in point of time. Leaving out of account the Vedas which are the starting point of Indian literature, the Upanishats, the Upavedas and especially the six Drashanas may be called the condensed literature of India; whereas the later novels, dramas, *puranas* and *vrittis* and *tikas* may, with perfect truth, be styled the prolix literature of India. Now, not a single line of the Upanishats or the Upavedas or the Darshanas was written posterior to the *puranas*, the dramas, &c.; and Professor Williams also admits this. What meaning are we to attach then to Williams' assertion that the condensed literature was due to a law of reaction? Does Monier Williams mean that long before there had occurred an action, *i.e.* long before the prolix literature came to be written, there had set in a reaction, *i.e.* that of condensed writings? Monier Williams is much to

be credited for his logic, for, according to him, a reaction precedes the action of which it is a reaction. Supernatural Christianity, which is the religion of Monier Williams, finds a very true advocate in him. A son without a father is what Christianity would have us believe. But Monier Williams would rather that the son existed long before the birth of his father. We shall find as we proceed further on that this is not in any way a startling proposition as compared with others that Monier Williams has yet to assert. His second reason is that the ancient had recourse to the condensed methods of writing as aids and restoratives to an oppressed and debilitated memory. Now, gentlemen, be fair and judge among yourselves. What was there to oppress and debilitate the memory? Was it the Upanishats, the Upavedas or the Brahmanas? Professor Williams must be bluntly ignorant of Sanskrit literature, if he thinks that the Upanishats, the Brahmanas or the Upavedas could oppress or debilitate the memory. It is one of the blessings of modern civilisation to detereorate the intellect and enslave memory. I here quote from a number of a well-known scientific paper, "Nature," dated 25th January, 1883.

"Few students of science can fail to feel at times appalled by the ever increasing flood of literature devoted to seience and the difficulty of keeping abreast of it even in one special and comparatively limited branch of inqniry. Were merely the old societies and long established journals to continue to supply their contributions, these, as they arrive from all parts of the country and from all quarters of the globe, would be more enough than to tax the energy of even the most ardent enthusiast. But new societies, new journals, new independent works start up at every turn, till one feels inclined to abandon in despair the attempt to keep pace with the advance of science in more than one limited department."

"One of the most striking and dispiriting features of this rapidly growing literature is the *poverty* or *worthlessness* of *a very large part* of it. The really earnest student who honestly tries to keep himself acquainted with what is being done, in at least his own branch of science, acquires *by degrees* a knack of distinguishing, as it were, by instinct, the papers that he ought to read from those which have no claim on his attention. But how often may he be heard asking if no means can be devised for preventing the current of scientific literature from becoming swollen and turbid by the constant impouring of what he can call by no better name than *rubbish*."

If more evidence were required on this head, I would refer the reader to the prevalent systems of education for a verification of the results. Who is here that does not acknowledge the all-importance of *cramming* in passing the examination? Who is here that would not evince to the fact of mathematics and even philosophy being nowadays learnt on the cram system? It is not India alone that is teeming with these deformities. Much more so is this the case with England. There the cry of memory complaints has risen so high that many professors

have set up entirely new schools of memory training with the express object of saving poor English memories from utter destruction and ruin. Is it not clear, then, that the prolixity of literature, the "exuberant verbosity," and the worthlessness and rubbish character, of which Monier Williams so much complains, are more to be found in his own camp of modern civilisation than in the natural, simple, and invigorating writings of the authors of the Upanishats, the Upavedas and the Darshanas. To prove this, let me quote here from the well-known Upaveda, Sushruta on medical science.

"सूक्ष्माहि द्रव्यरस गुण वीर्य्य विपाक दोष धातु मलाशय मर्म्मसिरा स्नायुसन्ध्यअस्थिगर्भसम्भवद्रव्यसमूहविभागास्तथा प्रनष्टप्रशल्योद्धरणव्रण विनिश्चय भग्न विकल्पाः साध्ययाप्यप्रत्याख्येयता च विकाराणामेवमादयश्चान्ये विशेषः सहस्रशो ये विचिन्त्यमाना विमल विपुल बुद्धेरपि बुद्धिमाकुली कुर्य्युः किम्पुनरल्पबुद्धेः तस्मादवश्यमनुपदपादश्लोकार्धश्लोकमनुवर्णयितव्यमनुश्रोतव्यञ्च ॥ अध्याय ४ ॥

The meaning of which is that "the various physiological subjects called द्रव्य, रस, गुण, वीर्य्य, &c., &c., are subjects, which sometimes even puzzle the most clear-headed intellect. Let every student of medical science, then, apply his बुद्धि (intellect) in comprehending or understanding these principles and let him reflect." There is no need of multiplying quotations, for, it cannot be doubted that the Upanishats, the Niruktas, the Upavedas and the Darshanas are all addressed to the intellect, and the complaint is that they often puzzle the most clear-headed intellects and not that they cannot be remembered. It is clear, then, that the condensed literature of Sanskrit, the Sutras, are not due to reaction, and that they are not aids or restoratives to memory, but rather appeal to the intellect or the faculties of understanding.

Professor Williams now passes from this, which is a pure digression from the subject, to the proper subject. Only once before the treatment of the subject, like an impartial writer, he inculcates the duty of studying fairly and without prejudice the other religions of the world. That his fairness and freedom from prejudice may not be ill judged, I again quote from the fair and unprejudiced Christian, Professor Monier Williams :—

"For, may it not be maintained, that the traces of the original truth imparted to mankind should be diligently sought for in every religious system, however corrupt, so that when any fragment of the living rock is discovered, it may at once be converted into a fulcrum for the upheaving of the whole mass of surrounding error ? At all events, it may reasonably be conceded that if nothing true or sound can be shown to underlie the *rotten tissue* of decaying religious systems, the truth of Christianity may at least in this manner be more clearly exhibited and its value by contrast made more conspicuous."

Leaving Monier Williams with his hopes regarding the not decaying but living Christianity aside, for the moment, we come now to the proper subject. Professor Williams confesses that " the idea of a revelation, though apparently never entertained in a definite manner by the Greeks and Romans, is perfectly familiar to the Hindus." But the Vedas are not a revelation in the sense in which the Bible is to the Christian or the Qoran to the Mohamedan.

The Qoran is " a single volume manifestly the work of one author, descended entire from heaven in the night called *al qadr*, in the month of Ramazan." "The Old Testament was furnished with its accompaniments of Chaldee translations and paraphrases called Targums. " But " the word Veda " says Professor Williams, " means knowledge ; and is a term applied to Divine *unwritten* knowledge, imagined to have issued like breath from the Self-existent, and communicated to no single person, but to a whole class of men called Rishis or inspired sages. By them the divine knowledge thus apprehended was transmitted, not in writing, but through the ear, by constant oral repetition, through a succession of teachers, who claimed as Brahmins to be its rightful recipients. . . . Moreover, when at last, by its continued growth, it became too complex for mere oral transmission, then this Veda resolved itself, not into one single volume, like the Qoran, but into a whole series of compositions, which had in reality been composed by a number of different poets and writers at different times during several centuries."

Monier Williams herein asserts :—

I.—That the Vedas are really unwritten knowledge issuing like breath from the Self-existent.

II.—That they were communicated to a whole class of men called Rishis or inspired sages.

III.—That they continued to grow, hence their present written book form.

IV.—That the Vedas are a series of compositions by a number of different poets and writers at different times during several centuries.

We will take Professer Williams' propositions one by one. His first proposition is that the Vedas are really *unwritten* knowledge issuing like breath from the Self-existent. Now, does Professor Williams imagine that there can ever be anything like a written knolwedge? But it is here clearly to be understood that I am not here speaking of the knowledge being written down, but of written knowledge. Professor Williams seems to imagine that the Vedas are laboring under a very serious defect. The Christians, he seems to think, have a definite revelation, as it is put down in black and white ; and so have the Mahomedans, for, their book descended from heaven in its present form. He therefore imagines that the Christians have a settled revelation, a something definite to lay their hands upon as their sacred books, but the Veda being unwritten knowledge is not tangible, is not a reality or a something definite. In this he is entirely wrong, and, if not wrong, he very sadly betrays a want of philosophical culture. For, Vedas being *unwritten* knowledge, let me ask, Can there be

anything which can with philosophical precision be called written knowledge? Let us be clear on the subject. A revelation is a revelation in so far as it is revealed to some body. The Bible is alleged to be a revelation, it was therefore revealed to some body. A revelation is only a revelation in so far as it is revealed to the intellect, *i.e.* in so far as the person to whom it is revealed, becomes directly conscious of the facts revealed. Admitting, then, that the Bible is a revelation, and that there was some body to whom it was revealed, that some body must have been conscious of the contents of this revelation. Is this, his consciousness of the facts revealed, in any way distinct from the knowledge of the facts revealed? If not, then the Bible is a knowledge, and, in so far as it lay in the consciousness of the person to whom it was revealed, which is the true signification of the word revelation, it was unwritten knowledge. Thus, then, the Bible revelation is also an unwritten knowledge, and Professor Williams cannot in any way free himself from the dilemma that either Bible revelation itself is an unwritten knowledge and in that case does not differ in any way from the Revelation of the Vedas which is also unwritten knowledge, or that the Bible is a mere record not felt in consciousness but made to descend just as Qoran descended to Mahomed, Mahomed himself being illiterate, not understanding it but only being specially directed and empowered by God to circulate it for the spread of faith. In this case, the Bible is no more a revelation. It is a mere dead-letter book sent miraculously through some people who themselves did not understand it. Can Professor Williams get rid of this difficulty? The fact is that he wants to sing praises of popular dogmatic Christianity, and being afraid lest he should be called a heretic, condescends to let the Bible rot into a mere dead-letter book, rather than accept a position which should make him to be considered a heretic. Whether it is more philosophical to believe that God sent a sealed book which descended entire, or that God only reveals to the understanding of some who thus illuminated record down what they are revealed to, is for you to judge. So far with respect to the first part of the 1st proposition asserted by Professor Williams.

We now come to the 2nd part. This refers to the mode of revelation of the Veda or the origin of the Veda. He says :—

"There are numerous inconsistencies in the accounts of the production of the Veda . . . . . . 1. One account makes it issue from the Self-existent like breath, by the power of *adrishta*, without any deliberation or thought on His part; 2. another makes the four Vedas issue from Brahman like smoke from burning fuel; 3. another educes them from the elements; 4. another from Gayatri; 5. a hymn in the Atharva Veda educes them from *kála* or Time (XIX. 54); 6. The Shatapatha Bráhman asserts that the Creator brooded over the three worlds and thence produced three lights, the fire, the air and the sun, from which respectively were extracted the Rig, Yajur and Sam-Vedas. Manu (I. 23) affirms the same. 7. In the Purusha Sukta, the three Vedas are derived from the mystical victim Purusha. 8. Lastly, by the Mimansakas the Veda is declared to be itself an eternal sound and to have existed absolutely from all eternity, quite independently of any

utterer or revealer of its text. Hence it is often called *Shruta*, "what is heard." 9. In opposition to all this, we have the *rishis* themselves frequently intimating that the mantras were composed by themselves."

In this little paragraph Professor Williams points out that there are nine different conflicting theories maintained with respect to the production of the Vedas, and enumerates the nine theories and thinks that he has done enough to demolish the ground of Vedic revelation. But he is sadly mistaken. He simply betrays the woeful depth of his ignorance of even the ordinary Sanskrit words, not to speak of the higher Sanskrit literature. The fact is that not only are there no nine conflicting hypotheses, but that these are one and the same hypothesis invariably maintained by each and all of the ancient Vedic writers. The one unitary conception concerning the production of the Vedas is that the Vedas are a spontaneous emanation from the Deity, an involuntary natural and original procession of God's innate wisdom and knowledge principles into this world. It is this one uniform idea which is maintained throughout. Let us take each one of the theories enumerated by Professor Williams.

The Vedas issued from the Self-existent like breath. Says Shatapatha, Kanda 14, Adhyaya 5—एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वांगिरस इत्यादि । The meaning is that Yajnavalkya replies to Maitreyi in answer to her question, "O Maitreyi, the Vedas have proceeded from God, who is even more omnipresent than ether and more extensive than space, as naturally and spontaneously as the breath proceeds spontaneously and involuntarily from the human organism," and not deliberately and with thought as Professor Williams will have his own revelation, for the God of Truth and the God of the Universe, who is also the God of the Aryas, need not trouble the cerebral substance of his brain with violent vibrations to produce the thought of imparting a revelation to mankind. Wisdom and knowledge flow from God as naturally and spontaneously as the breath flows in and out from the human organism. The power of *adrishta* to which Professor Williams refers in his note, is nothing different from the invisible, spiritual potency of the recipients of the revelation to receive the revelation of the Vedas. This, then, is the first account.

We come now to the second. According to this, the Vedas issue from Brahman like smoke from burning fuel. The meaning is very clear. It is that the Vedas proceed from Brahman, God, as spontaneously as the smoke proceeds from burning fuel silently, noiselessly, naturally and without *any exertion*. The central idea is yet the same, but to the jaundiced eye of Monier Williams this is a second account inconsistent with the first.

The third hypothesis accounts for the origin of the Vedas from the elements. Here Professor Williams is wrong in his translation. The original word in Sanskrit for what he calls the elements is भूत. Now भूत

does not mean elements but Godhead. भूतानि पदार्थानि विद्यन्ते ऽस्मिन्निति भूतः—God is called Bhúta, as all things that have ever existed exist in Him. To convey the idea that the Vedas have existed for ever in the womb of the Divine Wisdom, the Vedas are spoken of as issuing from Bhúta, *i.e.*, God who is the Universal Intelligent repository of all things past or old, *i.e.*, all eternal essences and principles. This account does not in the least conflict with the first two, but the poetical use of the word *bhuta* for God rather more sublimely expresses the same sentiment.

The fourth account is that of the Vedas proceeding from Gayatri. Here also Professor Williams betrays his entire ignorance of Vedic literature by saying that this fourth account is a different one, inconsistent with the three foregoing ones. In 3rd Chapter, 14th Section of Nighantu, which is the lexicon of Vedic terms, we have गायति अर्चति कर्म्मा तस्माद् गायत्री भवति, the meaning of which is that the root गायति signifies अर्चति to worship. Hence, the Being who deserves to be adored and worshipped by all, is called गायत्री: So also says Nirukta in its 7th Adhyaya, III Pad, and 6th Section, गायत्री गायतेः स्तुति कर्म्मणस्त्रिं गमना वा विपरीता गायतो मुखादुदपतदिति च ब्राह्मणम्। The Vedas, then, have proceeded from Gayatri, *i. e.*, God who is worshipped and adored by all.

Now comes the 5th account of the same in the 3rd Mantra of 5th Kanda of 19th Chapter. कालादृचः समभवन् यजुः कालादजायत which Monier Williams translates as if meaning that Rig and Yajur Vedas have been produced by Time (काल). Here again, our learned Baden Professor of Sanskrit and world-renowned Oriental Scholar does not understand the meaning of the word काल. Says Nighantu, Chap. II, Kanda 14, कालयति गति कर्म्मा तस्मात् कालः which means that the Spirit that is intelligent and pervadess all, is called *kála*, or कलयति संख्यति सर्वान् पदार्थान् स कालः that Infinite Being in whose comparison all that exists is measurable, is called *kála*. Kála therefore, is the name of the same Infinite Being, the same God Gayatri or Brahma or Swayambhu from whom the Vedas have been described to proceed in the first four accounts given above.

We come now to the sixth. No mistake can be more serious on the part of Monier Williams than the one he has committed in rendering Shatpatha Brahmana's account of the origin of the Vedas. Ac-

cording to this account, the Creator brooded over the three worlds and thence produced three lights, fire, the air, and the sun, from which respectively were extracted the Rig, Yajur and Sama Vedas. Here also Williams' mistake lies in substituting English worlds for Sanskrit ones. William's own translation only with the modification of putting the original Sanskrit words for which he has put the English ones will be : God, the Creator, brooded over the three worlds and thence produced the three *jyotis*, अग्नि वायु and रवि and thence extracted the three Vedas. Now *jyoti* does not mean light but illuminated being, man in the spiritual state, *i.e.* in the superior condition, and अग्नि वायु and रवि are no names for fire, air and sun, but are names of three men. The meaning of the passage, then, is that God in the beginning, created the organizations which received the spirits of three men known by the names of Agni, Vayu and Ravi. To these three rishis, अग्निः वायु and रवि, men in the superior condition, God revealed the knowledge of Rig, Yajur and Sama respectively. Now, in what light does it contradict the other explanations ? Nor does Manu prove what Williams says. Says Manu:—अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्। दुदोह यज्ञसिद्ध्यर्थमृग् यजुः साम लक्षणम् ॥

This means that the three Vedas, Rig Yajuh and Sama were revealed to the three rishis, Agni, Vayu and Ravi, to give a knowledge of how to accomplish the purpose of life in this world.

We come now to the 7th account in Purusha Sukta, where, according to Monier Williams, the Vedas are derived from the mystical victim, Purusha. I here quote the Mantra of the Purusha Sukta :—

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

The plain meaning of which is that Rig, Yajuh, Sama, and Chhandas or Atharva Vedas have proceeded from that Purusha who is Yajna and Sarvahuta. Williams renders it into the mystical victim, Purusha. But he is on the wrong. Purusha is the universal spirit that pervades all nature. Says Nirukta II. 1. 5.

पुरुषः पुरिषादः पुरिशयः पूरयतेर्वा पूरयत्यन्तरित्यन्तरपुरुषमभिप्रेत्य।
यस्मात्परं नापरमस्ति किंचिद्यस्मान्नाणीयो न ज्यायोऽस्ति किंचित्
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वमित्यपि निगमो भवति,

the meaning of which is that God is called Purusha, because he is पुरिषाद्य, that is, he pervades the universe and even lives in the interior of the human soul. It is in this sense that the mantra of the

Veda is revealed, saying there is nothing superior to God, nothing separate from him, nothing more refined, nothing more extended. He holds all but is himself unmoved. He is the only one. Yes, He, even He, is the spirit that pervades all. It is clear then that Purusha means the universal spirit of God. We come now to the second word *Yajna*. Says Nirukta, III. 4. 2 :—

यज्ञः कस्मात् प्रख्यातं यजतिकर्मेति नैरुक्ता याच्ञ्यो भवतीति वा यजुरुन्नो भवतीति वा बहुकृष्णाजिन इत्यौपमन्यवो यजूंष्येनं नयन्तीति।

The meaning is this. Why is *yajna* the name of God? Because He is prime mover of all the forces of nature; because He is the only being to be worshipped; and because to Him the Yajur mantras point out. The meaning, then, of the passage of Purusha Sukta quoted by Williams is this: From that God who is called Purusha, *i.e.* the Universal Spirit, and who is also called Yajna for reasons given above, have proceeded the Rig, Yajuh, Sama and Atharwan.

Eighthly, the Mimansakas declare the Vedas to be eternal and independently existent, a view which does not at all conflict with the former ones.

And lastly, says Williams, "We have the rishis themselves frequently intimating that the mantras were composed by themselves." In these days of spiritualism, no wonder if the spirits of the rishis appeared before Monier Williams and mystically whispered into his ears the composition of the Vedas by themselves. But in so far as the writings of the rishis themselves go, not only is the assertion of Williams merely false and baseless but positively injurious and very perverted. For, the rishis themselves declare themselves to be not at all the authors of the Vedas. The Vedas are regarded by *all* of them as *apaurusheya*, *i.e.*, not the production of human beings. I will quote here Nirukta I, 6, 5:—

साक्षात्कृतधर्म्माण ऋषयो बभूवुस्ते ऽवरेऽभ्यो साक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान्त् सम्प्रादुः। Also, Nirukta II. 3. 2. as follows :—

ऋषिर्दर्शनात् स्तोमान् ददर्शेत्यौपमन्यवस्तद्यदेनांस्तपस्यमानान् ब्रह्म स्वयम्भ् वभ्यनर्षत्तदृषीणामृषित्वमिति विज्ञायते॥

The meaning of these is that rishis were those people who had realised the truths in the mantras and having done so begun to enlighten those of their fellow-brethren who were ignorant of the truths in the same. Further on, says Aupamanyava, the rishis are only the *seers* of the mantras, but not the composers.

We have now shortly dismissed with the first proposition of Williams and partly with the second. The assertion of Williams that the mantras of the Vedas were composed by a whole class of men called Rishis is entirely baseless. Not only were they not composed by the whole class, but not even by one individual of that class. The reason

why Williams regards this to be so, is that every mantra of the Vedas gives four things, its Chhanda, Swara, Devata and Rishi. The name of the rishi only indicates the man who for the first time taught the meanings of that mantra to the world at large.

The third proposition of Williams is that Vedas continued to grow till they became so bulky that their division into the present four volumes became necessary. Here again Monier Williams betrays his ignorance of Sanskrit. For, the four-fold classification of the Vedas, which according to Williams is due to the accretion of compositional matter, and not to any systematic and logical principle, I refer the reader to what I once published in the *Arya Patrika*, dated 13th July, 1886:—

"The word *rig* signifies the expression of the nature and properties of, and the actions and reactions produced by, substances. Hence, the name has been applied to Rig Veda as its function is to describe the physical, chemical and active properties of all *material* substances, as well as the psychological properties of all *mental* substances. Next to a knowledge of things, comes the practical application of that knowledge, for, all knowledge has some end, that end being usefulness to man. Hence, Yajur Veda comes next to Rig Veda, the meaning of Yajur being application. It is upon this double principle of liberal and professional or technical education that the well-known division of the course of study of Aryans, the Vedas, into Rig and Yajur is based."

After a knowledge of the universe and the practice of that knowledge, comes the elevation and exaltation of human faculties, which alone is compatible with the true Upásna of Brahma. The Sáma Veda has, for its function, the expression of those mantras which lead to this exaltation of mind, in which one enters in the superior condition and becomes illuminated.

Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for, there are reasons enough to justify this position. Not being a novel position at all, it is the position that is maintained even according to the Hindu systems of mythology, which are but gross corrupt distortions of the Vedic sense and meaning. The broad and universal distinction of all training into professional and liberal, has been altogether lost sight of in the Puranic mythology, and like everything else has been contracted into a narrow-superstitious sphere of shallow thought. The Vedas, instead of being regarded as universal text books of liberal and professional sciences, are now regarded as simply codes of religious thought. Religion, instead of being grasped as the guiding principle of all active propensities of human nature, is regarded as an equivalent of certain creeds and dogmas. So with the Rig and Yajur Vedas. Yet, even in this distorted remnant of Aryan thought and wisdom—the Puranic mythology—the division of the Vedas into Rig and Yajur, the liberal and the professional, is faithfully preserved. The *rig*, at the present enlightened age! implies a collection of hymns and songs in praise and *description* of various gods and goddesses; whereas Yajuh, now, stands for the mantras recited in the

ritual, the active part of religious ceremonies. This is the view taken by the so-called scholars of the day.

We come now to Williams' account of the Vedas. He says that the Vedas consist of 3 parts. I Mantra, II Brahmana and III Upanishad. We will not dwell here upon the fact that the *mantras* only are the Vedas and not the Brahmanas and the Upanishads, for the Brahmanas and the Upanishads are mere commentaries of the Vedas. He says :—

"They (the mantra portion of the Vedas according to Williams) are comprised in 5 principal Sanhitas or collections of Mantras, called respectively Rig, Atharvan, Saman, Taitreya and Vajasaneya."

In one fullstop we have two assertions of Williams :—

I.—That Sanhita means a collection of Mantras.

II.—That there are five such collections, Rig, Atharva, Sama, Taitreya and Vajasaneya.

That Sanhita should mean a collection is another indication of Williams' ignorance of Sanskrit Grammar. Says Panini I. 4. 107. परः सन्निकर्षः संहिता, which means that the *sannikarsh* of one *pad* with another is called Sanhita. To make the distinction clear, I will refer the reader not to Panini but to Oriental Scholars themselves. Recently there have been published two editions of Rig Veda, 1. Sanhita Pátha and 2. Pad Pátha. Both are collections of Mantras, but not Sanhitas. Now, had Sanhita meant collection of Mantras, Max Müller would not have unconsciously refuted himself and his brother scholar Monier Williams. His second assertion is with respect to the number of the Vedas. Vajasaneya संहिता is just what is known by the name of यजुर्वेद, whereas Taitreya संहितां is no Mantra संहिता but ब्राह्मण संहिता. Could Williams, unless he had a willingness to distort Sanskrit words and literature and a conscious desire to misrepresent and maliciously interpret every Vedic truth, have ever committed a greater blunder than this? We are ever reading of वेदत्रयी and वेदचतुष्टयी, but no one, not even Williams himself. has even heard or read of वेद पंचकम् The fact is that the reticence or abetment of other scholars has made Williams too bold, and there is not one lie regarding Sanskrit literature that his omnipotent sacred pen cannot convert into an *authoritative truth* for the blind followers of the blind. Having defined the Vedas as prayers, invocations and hymns. Williams then proceeds to the discussion of another question. I shall state it in his own words.

"To what deities, it will be asked, were the prayers and hymns of these collections addressd? This is an interesting inquiry, for these were probably the very deities worshipped under similar names by our Aryan progenitors in their primeval home, somewhere on the tableland of Central Asia, perhaps in the region of Bokhara, not far from the sources of the Oxus. The answer is : They worshipped those physical

forces before which all nations, if guided solely by the light of nature, have in the early period of their life instinctively bowed down, and before which even the more civilized and enlightened have always been compelled to bend in awe and reverence, if not in adoration. . . . "*

# LECTURE II.

## THE HYMNS OF THE VEDAS, (2).

I COME now to Monier Williams' criticism on the Vedas, proper. Here is what Monier Williams has to say on the subject :—

" In the Veda this unity soon diverged into various ramifications. Only a few of the hymns appear to contain the simple conception of one Divine Self-existent Omnipresent Being, and even in these the idea of one God present in all nature is somewhat nebulous and undefined. Perhaps the most ancient and beautiful deification was that of Dyaus, 'the sky,' as Dyauth-pitar, 'Heavently Father' (the Zeus or Jupiter of the Greeks and Romans). Then, closely connected with Dyaus, was a goddess Aditi, 'the Infinite Expanse,' conceived of subsequently as the mother of all the gods. Next came a development of the same conception called Varuna, 'the Investing Sky,' said to answer to Ahura Mazda, the Ormazd of the ancient Persian (Zand) mythology, and to the Greek *Ουρανός*—but a more spiritual conception, leading to a worship which rose to the nature of a belief in the great . . . * This Varuna, again, was soon thought of in connection with another somewhat vague personification called Mitra, 'god of day.' After a time these personations of the sky and celestial sphere were felt to be too vague. Soon after, therefore, the great investing firmament resolved itself into separate cosmical entities with separate powers and attributes. *First*, the watery atmosphere—personified under the name of Indra, ever seeking to dispense his dewy treasures (*indu*), though ever restrained, *secondly*, the wind—thought of either as a single personality named Vayu, or as a whole assemblage of moving powers coming from every quarter of the compass, and personated as Maruts or 'Storm-gods.' At the same time in this process of decentralization—if I may use the term—the once purely celestial Varuna became relegated to a position among seven secondary deities of the heavenly sphere called Adityas (afterwards increased to twelve, and regarded as diversified forms of the sun in the several months of the year), and subsequently to a dominion over the waters when they had left the air and rested on the earth."

"Of these separately deified physical forces by far the most favourite object of adoration was the deity supposed to yield the dew and rain, longed for by Eastern cultivators of the soil with even greater cravings than by Northern agriculturists. Indra, therefore—the Jupiter Pluvius of early Indian mythology—is undoubtedly the principal divinity of Vedic worshippers, in so far at least as the greater number of their prayers and hymns are addressed to him."

* Manuscript missing.—ED.

"What, however, could rain effect without the aid of heat? A force the intensity of which must have impressed an Indian mind with awe, led him to invest the possessor of it with divine attributes. Hence the other great god of Vedic worshippers, and in some respects the most important in his connection with sacrificial rites, is Agni (Latin *Ignis*), 'the god of fire.' Even Surya, 'the sun' (Greek hlios), who was probably at first adored as the original source of heat, came to be regarded as only another form of fire. He was merely a manifestation of the same divine energy removed to the heavens, and consequently less accessible. Another deity, Ushas, 'goddess of the dawn,'—the......of the Greeks,—was naturally connected with the sun, and regarded as daughter of the sky. Two other deities, the Ashvins, were fabled as connected with Ushas, as ever young and handsome, travelling in a golden car and precursors of the dawn. They are sometimes called Daxas, as divine physicians, 'destroyers of diseases'; sometimes Nasatyas, as 'never untrue.' They appear to have been personifications of two luminous points or rays imagined to precede the break of day. These, with Yama, 'the god of departed spirits,' are the principal deities of the Mantra portion of the Veda."

Herein there are 13 points that Monier Williams brings in and also exactly 13 points that can be disputed. Williams points out that the Vedas sanction the worship of :—

1. Dyauh-pitar, as the father of the sky Dyauh-pitar, which among Greeks or Romans becomes Zeus or Jupiter.

2. Aditi, the goddess of infinite expanse, mother of all gods.

3. Varuna, the God of investing sky, corresponding to Ahurmuzda of Persians and O z r and G o s of the Greeks.

4. Mitra, the God of day, associate of Varuna.

5. Indra, the god of the watery atmosphere.

6. Vritta, the spirit of evil that opposed Indra.

7. Vayu, the god of wind.

8. Maruts, the storm-gods.

9. Adityas, who were first regarded as seven in number. The number was finally increased to 12. The worship of the sun and 12 solar months being thus established.

10. Agni, god of fire.

11. Ushan, goddess of dawn.

12. Ashwins, twin precursors of dawn, called also Daxas or doctors and nasatyas or never untrue.

13. Yama, the god of departed spirits.

Each one of these positions can be disputed, but I have neither time nor William's provocation enough to do so. It would take us a long time to run over the list of these 13 gods and show that Williams has not understood any one of these. But it would be useless, as Williams only quotes the Vedas on the subject of only seven out of these thirteen, *i.e.*, Varuna, Mitra, Indra, Aditya, Agni, Ashwin and Yama, and two more, *kála* or Time and *rátri* or Night, and leaves the remaining undiscussed.

In a future lecture we shall take up each of these assertions in turns and show the strength of the proof on which Williams bases the truth of his assertions. But at present I have neither time enough nor the disposition to perfrom this task, as another and more important question is pressing. Suffice it to say then that in the opinion of Monier Williams the Vedas are records of a rude and barbarous age when fetish worship prevailed, when the various objects and forces of nature, like the sky, the firmament, the vast expanse, the day, the watery atmosphere, the cloud, the wind, the storm, the rain, the sun with its 12-months, the fire, the dawn, the day-break and the spirits of the dead, were worshipped. Of course, Monier Williams asserts that the deified forces addressed in the mantras, were probably not represented by images or idols in the Vedic period ; but he says that doubtless the early worshippers clothed their gods with human form in their imaginations. Williams' panegyric, then, on the non-idolatrous character of the Vedas, is a mere panegyric and no more. His object is, however, to show that, notwithstanding all allowances that can be made, the Vedas are, at the best, books that contain fetish worship and low, uncivilized theology. For, let me remind you of the question that I read in the beginning. He says :—

"In the Veda, this unity soon diverged into various ramifications. Only a few of the hymns appear to contain the simple conception of one Divine Self-existent Omnipresent Being and even in these the idea of one God present in all nature is somewhat nebulous and undefined."

My object to-day is simply to point out that nowhere can these remarks of Williams be so well applicable as in the case of the Bible, the Bible which Monier Williams holds in such esteem, the Bible which he calls the sacred word of God, teaching the only true religion, as opposed to the three false religions of the world,—Brahmanism, Islam and Buddhism, whereas the Vedas do not only in a *few* passages contain the simple conception of a Divine Self-existent Omnipresent Being, but throughout the Vedas we find God described as a Divine Self-existent and Omnipresent Being, and not only is this idea not cloudy or nebulous and undefined even in these passages, but there can possibly be no clearer statements on the subject than those contained in the Vedas.

I shall show that the Vedas only sanction pure undefiled monotheism, whereas the Bible is the book wherein the idea of one Divine, Self-existent, Omnipresent God is most nebulous and extremely undefined.

To come to the Vedas. तमीशानं जगतस्तस्थुगस्पतिं धियं जिन्वमवसे हूमहे वयं । पूषा नोयथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥ ऋ० १ अ० ६ व० १५ मं० ५ ॥ the meaning of which is:—We worship Him, the Lord of the universe of the inanimate and animate creation, for, He is the blesser of our intellect and our protector. He dispenses life and good among all. Him do we worship, for as He is our preserver and benefactor, so is He our way to bliss and happiness also.

Again—तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीवचक्षुराततम्॥ ऋ० १ अ० २ व० ७ मं ५ ॥ The wise people always desire to obtain communion with Him who pervades everywhere, for, He is everywhere. Neither time nor space, nor substance can divide Him, He is not limited to one time or one place or one thing, but is everywhere just as the light of the sun prevades everywhere in unobstructed space.

Again—परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशोदिशश्च । उपस्थाय प्रथमजामृतस्यात्मनात्मानमभिसंविवेश ॥ य० ३२ । ११ ॥

God pervades through all matter and space, even the distant suns, the far off directions and is consciously present everywhere. He is even conscious of His own powers. He made the elemental atoms with which to begin the creation of the Universe. He is all-bliss and eternal happiness. Any human soul that perceives and realises the existence of this Divine Being within himself and lives in the presence of this God, is saved.

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे । तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः ॥ अथर्व० कां० १० प्रपा० २३ अनु० ४ मं० ३८ ॥ Brahma who is the greatest of all and worthy of being revered by all, who is present in all the worlds, and fit to be worshipped, whose wisdom and knowledge are boundless, who is even the support of the infinite space, in whom all reside and are supported, as a tree resides in the seed and is supported by it, so is the world supported by Him.

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥ न पंचमो न षष्ठः सप्तमो नाप्युच्यते ॥ नाष्टमो न नवमो दशमो नाप्युच्यते ॥ तमिदं निगतं सहः स एष एक एक वृदेक एव ॥ सर्वे अस्मिन् देवा एक वृतो भवन्ति ॥ अ० का० १३ अनु० ४ मं० १६—२१ ॥ He is only one, there is no second, no third, no fourth God. There is no fifth, no sixth, no seventh God. Yes, there is no eighth, no ninth, no tenth God. In Him, the Unitary Being, all live, move and have their being.

You have seen, then, what the religion of the Vedas is. Can there be any better, clearer, more distinct expression of monotheism than this? Can we better assert the divinity and omnipresence of God?

We come now to the Bible, the pet darling of Monier Williams and the Christians' rock of ages, to prove the excellence of which Monier Williams so misinterprets, distorts and vilifies the Vedas.

Bishop Watson in his letters to Thomas Paine said, "An honest man, sincere in his endeavours to search out truth in reading the Bible, would examine first whether the Bible attributed to the Supreme Being any attribute repugnant to holiness, truth, justice and goodness, whether it represented Him as subject to human infirmities."—B. Watson, p. 114.

I would follow the same course. We find that the Bible does represent God as subject to human infirmities and that it does attribute to him attributes repugnant to holiness, truth, justice and goodness.

It represents God as subject to human imfirmites. It represents him as having *a body*, subject to wants and weaknesses like those of ourselves. When he appears to Abraham, he appears, according to the Bible, as three angels. The Bible runs thus :—

"2 And he (Abraham) lift up his eyes and looked, and, lo, three men stood by him : and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

3 And said, my Lord, if now I have found favour in thy sight pass not away, I pray thee, from thy servant :

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.

5 And I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore are ye come to your servant. And they said, so do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, (his wife) and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran into the herd, and fetched a calf tender and good and gave it unto a young man ; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them ; and he stood by them under the tree, and they did eat.

9 And they said unto him. Where is Sarah thy wife ? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life ; and lo, Sarah thy wife shall have a son."—(*Vide* Geneses, Chap. XVIII.)†

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# LECTURE IV.

## THE HYMNS OF THE VEDAS, (4.)

In this lecture, I propose to deal with the 50*th* Sukta of the first *Ashtaka* of the Rig-veda, whose translation as well as remarks thereupon by Monier Williams, I subjoin herewith. Says Monier Williams :—

"The next deity is Surya, the sun,* who, with reference to the variety of his functions, has various names—such as Savitri, Aryaman, Mitra, Varuna, Pushan, sometimes ranking as distinct deities of the celestial sphere. As already explained, he is associated in the minds of Vedic worshippers with fire, and is frequently described as sitting in a chariat drawn by seven ruddy horses (representing the seven days of the week), preceded by the Dawn. Here is an example of a hymn (Rigveda I, 50) addressed to this deity, translated almost literally :—

† The rest of the criticism is missing.—ED.

* Yaska makes Indra, Agni and Surya, the Vedic Triad of gods.

Behold the rays of dawn like heralds, lead on high
The Sun, that men may see the great all-knowing god;
The stars slink off like thieves in company with Night,
Before the all-seeing eye, whose beams reveal his presence,
Gleaming like brilliant flames, to nation after nation.
With speed, beyond the ken of mortals, thou, O Sun,
Dost ever travel on, conspicuous to all.
Thou dost create the light, and with it dost illume
The universe entire ; thou risest in the sight
Of all the race of men, and all the host of heaven.
Light-giving Varuna ! thy piercing glance doth scan.
In quick succession all this stirring, active world,
And penetrateth too the broad ethereal space,
Measuring our days and nights and spying out all creatures.
Surya, with flaming looks, clear-sighted god of day,
Thy seven ruddy mares bear on thy rushing car.
With these thy self-yoked steeds, seven daughters of thy chariot,
Onward thou dost advance. To thy refulgent orb.
Beyond this lower gloom and upward to the light.
Would we ascend, O Sun, thou god among the gods."

In this paragraph Monier Williams asserts :—

(i) That Surya, the sun, was worshipped as a deity under different names, Savitri, Aryaman, Mitra, Varuna and Pushan.

(ii) That in the minds of Vedic worshippers Surya was associated with Fire.

(iii) That Surya is described as sitting in a chariot drawn by seven ruddy horses preceded by the dawn.

(iv) That these ruddy horses represent the seven days of the week.

Monier Williams subjoins an almost literal translation of the 50th Sukta of the 1st Ashtaka of the Rigveda, which has been mentioned before.

I need not say that Pushan, Varuna, Mitra, Aryaman and Savitri are only other names of the same Surya, and that Agni is also another name for it, but unlike Williams they are not the different names under which Surya, the sun, was worshipped. Surya is rather the God of the Universe सूर्य्य आत्मा जगतस्तस्थुषः He is the Universal Spirit that pervades the whole animate and inanimate creation.

The *Sapta harita* are not the seven ruddy horses of the sun that pull his chariot, nor has the sun any chariot. The *Sapta harita* are the seven rays as shall appear further on. The *ratha* means this sublime universe. The seven days of the week are not the seven *haritas*. But the value of William's translation will appear better after the true translation is given.

I shall now proceed with my explanation of each one of the Mantras giving Monier William's translation of the same, so that both might appear side by side in a position fit to be compared.

. . . * the Divine essentials within the very interior of every living soul.

Compare with the above the Monier William's translation of the same (3rd) mantra. Says he :—

"(The Sun), whose beams reveal his presence.

Gleaming like brilliant flames, to nation after nation."

In vain do we seek for that purity of meaning, that sublimity of thought, that absorbing importance of the subject of matter, in Williams' translation of the Mantra. जनां अनु, to William's scholarly mind, means "nation after nation." The Ketavah and Agnayah become beams and brilliant flames. In vain do the philologists of the West try to distort the sense of Vedic Mantras, and to make it correspond with the records of a primitive, comparatively savage and mythological age. I say, in vain, do these so-called scholars of oriental languages try to interpret the Vedic records according to the light of their brain-bred, I mean, fancy-bred science, philology. For, all philologies, scholarships and learnings melt away like ice before the concentrated penetrative, heat-pouring potent beams of truth.†

We come now to the 5th Mantra of this Sukta, with Monier William's characteristic translation. . . . . . " Thou (the sun) risest in the sight of all the race of men, and all the host of heaven." Can Williams ever be said to understand the meanings of Vedic Mantras, or specifically, say of this Mantra? Where is his conception of Vedic mythologies? Where is his keen Christian sense which smells of element-worship in the Vedas! Has it gone so wrong as to incapacitate him even from understanding the simplest things; The sun never rises at once in the sight of all the race of men; but poor ignorant superstitious Vedic worshippers might have imagined so, but can even an idiot, a zulu savage, that has not even the millionth part of the experience that Williams has—can he, even he imagine the sun to rise in the sight of all the host of Heaven—he means the starry fermament. No! Expressed in the language of a savage the sun simply blinds the glittering sights of the starry host of the Heaven. It simply blows the night-gems, the stars, into a fine powder of nothingness and oblivion. But it never rises in the sight of all the host of Heaven, for, as it rises, the stars get blinded and shrink into nothingness. Whence, then, the mistake into which Monier Williams has stepped? Clearly it is thus. Williams translates देवान्नास् into the starry host of Heaven. He has forgotten his translation of *deva* into gods and deities. But here देवान्नां means all the host of Heaven. Monier Williams' memory further slips the words of the Mantra प्रत्यऽविश्वंस्वर्दृशे. It seems that the Vedic poet had put this unmeaning phrase here only

* Manuscript missing.

† For Pandit Guru Datta's translation of 4th Mantra see pp. 30-32 of Terminology of the Vedas and European scholars.

to keep up the poetical metre! But another explanation is possible. Williams was so much occupied with all the host of Heaven that as the sun rose, with the host of Heaven, departed his memory of this phrase also. Hence the the vacuum in his translation.

We have said that God is the cause of this panorama of the universe. Is He not fit to be worshipped? He who undoubtedly lives in us, mortal मानुषान् men, and in the hearts of the wise देवाः as well as the materiel objects of creation. He who lives by actually residing in the interior of every thing and being प्रत्यङ् yes. He is the most fit object of our worship. In worshipping Him, we do not worship a mere phantom-picture, we do not worship a distant being or existence, but the ever-present, omniscient living God. It is no worship of Christ, one, who, if Bible gossip be true, lived and died some 1900 years ago, who is now no more among us, who lived in Judea and Jerusalem, not in India or America, who lived among the Hebrews, not among the Aryas and the American Indians, and in spite of all this, who only lived, but does not live as he did once in human form, in flesh and blood. Christ-days are gone, but God-days are ever alive. Compared with the pure and sublime faith of the Vedas, which is also the faith of the Aryas, compared with the worship of the living divinity in us, Christianity is but a very crude form of Idolatry. Further more the Vedas enjoin a divinity worship not in solemn words and amid congregation, in sky piercing churches and "farces of friutless prayer," but in the living temple of human heart, a worship which consists only in the *realisation* on *earth* and hereafter of that *Universal bliss*, that reigns calmly everywhere, विश्वं स्वर्दृशे.

I talk of no production of my imagination when I speak of the worship of God in the living temple of the human heart. This alone is the true worship. It conducts itself as naturally and silently as the fragrance of flowers. It requires no set formulae of the churches, no Bhajans and Sangit-málas of his or her composition. True worship is an undisturbed mind, a virtuous life perpetual; Says Krishna:—

ईश्वरःसर्वभूतानांहृद्देशे ऽर्जुनतिष्ठति "The residence of God is in the innermost heart of man." Let me supplement this idea with quotations from the Vedas and the Upanishats.

"Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being."

"The vulgar look for their gods in water; the ignorant think they reside in wood, bricks and stones; men of more extended knowledge seek them in celestial orbs; but wise men worship the Universal Soul.

"There is One living and true God, everlasting, without parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things.

"That Spirit, who is distinct from matter and from all beings contained in matter, is not various. He is one and He is beyond description; whose glory is so great that there can be no image of him. He is the Incomprehensible Spirit, who illuminates all and delights all; from whom all proceed, by whom they live after they are born; nothing but the Supreme Being should be adored by a wise man."

"Through strict veracity, uniform control of the mind and senses, abstinence from sexual indulgence and ideas *derived* from spiritual teachers, man should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries freed from passion and desire can approximate."

Let me not multiply quotations in proof of my position. But rather, let us, like sincere devotees of the truth confess that formal congregational worship is quite informal, and that, worship, and true worship, is never offered in words, not at all in pathetic, tear shedding sermons. The only true worship that Vedas enjoin and which we also should learn to conduct is the practice of strict veracity, of uniform control of mind and senses, of abstinence from sexual indulgence, of learning lessons from spiritual teachers, and of freedom from passion and desire.

This, then, is, in brief, the Vedic Worship. Contrast with it, if you please, the worships of the whole religious world. This worship alone can lead us to the realization of pure divine wisdom. No other can. For, the light, the intelligent light चचस्, that shines through the world and through men, that witnesses all our actions जनांपश्यसि, and regulates the phenomena of the material spheres भुरण्यंतं अनु, is the light that can lead us to wisdom and purity वरुण पावक ॥ Let it be understood, then, that none who has not learnt to conduct this true worship of the Universal Soul, can ever attain to purity and wisdom. This is the true mode of worship, for, this exactly is the sense of the 6th Mantra of the 50th Sukta of Rig Veda which runs thus:—

येना पावक चचसा भुरण्यंतं जनां अनु । त्वं वरुण पश्यसि । ॥ ६ ॥

# EVIDENCES
OF
# THE HUMAN SPIRIT.

एष हि द्रष्टा, स्प्रष्टा, श्रोता, घ्राता, रसयिता, मन्ता,
बोद्धा, कर्त्ता, विज्ञानात्मा पुरुषः ॥ प्रश्नो० ४, ९ ॥

*Yes, the human spirit it is that sees, feels, hears, smells, tastes, wills, knows, does and understands everything. The human spirit is the real conscious man.*—Prashna Upanishat, iv, 9.

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How painful is *ignorance. Pátanjali* says that ignorance is the only soil where evils can grow and germinate.* And so it is. All the evil of this world is the result of *misdirection* of natural forces, ultimately traceable to *ignorance*. Nowhere is ignorance, however, so baneful as when it appertains to the ignorance of one's own self. Under the stunning effect of ignorance people imagine themselves to be deprived of their own vital essence. And the so-called theologies of the world, no less than the materialistic objective externalism of the day, are busy in propagating scepticism, and even downright nihilism, on the subject. As a matter of fact, more is due in this direction to the pious teachings of the so-called religious world than to the sincere and logically-arrived at convictions of philosophers and scientific men. The conclusions arrived at by sincere investigators and unprejudiced, unbiased reasoners, are, at the worst, only doubtful and fluctuating. They terminate in the confession of a mystery, or of some indefinite relation between mind and body. But our wise theologians of all religions go further. Their assertions are positive, dogmatic, and leave no room for doubt. The pious missionary, who believes in the perfected political religion of the western world, *i.e.*, popular Christianity refined, returns this unequivocal answer to the query, What is human spirit ? "And the Lord God formed man (Adam ?) of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." † And Mahomet's doctrine of *Nafakht Fih*, as given in the Qoran, is but a reiteration of the same, an echo of the *biblical* account in every sense. *Thus* is the grand problem of life and death solved by the Mahomedan and Christian worlds alike ; and *thus* is the human spirit declared to be a mere breath. Faithful to the instincts of his *atheistic* Christian land, poet-laureate Tennyson thus puts the answer in the mouth of personified Nature:—

"Thou makest thine appeal to me :
I bring to life, I bring to death :
The spirit does but mean the breath :
I know no more." ‡

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* Yoga aphorism, ii, 4.
† Genesis, ii, 7.
‡ In Memoriam, 56, 2.

Not only is the human spirit, then, deprived of his proper functions and powers, but even scared out of existence. Apart from the absurdity of the supposition, for, the Great Eternal Being must have become almost tired—so as to require rest on every seventh day—of so constantly blowing out of his exhausting lungs breaths of vital fire to keep alive so many millions of millions of millions of living beings, inhabiting the innumerable worlds occupying the infinite space, the doctrine is in itself highly pernicious and misleading. For, what can be more pernicious than this, that a human being should be declared to be a void, a phantom, a breath, and no more.

Once admit that the human spirit is not a substance or an entity as real as palpable matter, (nay more so) ; once admit, like Buddhas, that human life is but an evanescent spark passing off like a transient meteor in the sky ; or, like Christians, that it is a mere breath ; or, like modern subjective evolutionists, that 'spirit' is only a conception inherited by the civilized races from their savage progenitors who formed it, misled by the delusive phenomena of dreams wherein a savage is represented to dream a friend coming and talking to him, whereas on awakening, he finds that the friend is nowhere, thus giving to the savage a notion, that every human being must have got a corresponding invisible second self, that appears in dreams, but is not tangible ; once admit the airy nothingness of the human spirit, and down goes with it the whole fabric of all religion and morality. Can *supernatural* Christianity, with its *gratis* scheme of salvation, be based upon this sand-foundation of spirit-notion ? O vain Christian ! wipe off your theology and your scheme of salvation, for, there is no human spirit to be saved. That which you would save, is but a phantom, a mere breath. It is no substantiality. And ye Mahomedans ! get rid of your doctrine of prophetic interposition, for, interposition will only save a phantom that has already disappeared, or would, perhaps, be destroyed the next moment. And all ye, who believe in the generation* of human spirit, *i.e.*, in its creation out of nothing by the fiat of the Deity, understand that what sprang into existence out of nothing will fall back into the chaos out of which it sprang, and be resolved into nothing !

This superstition, or misimpression of the non-entity of spirit, is not confined to the primary strata of religion alone. It has begun to permeate through the civilized world, till it has reached the margin of 'scientific speculation.'

'The mechanical theory of the universe undertakes not only to account for all physical phenomena by describing them as variances in the structure or configuration of material systems,' but strives even to apprehend all vital and physiological phenomena by reducing them to the elements of mass and motion. Thus, Wundt, speaking of physiology, says, "The view that has now become dominant (in physiology), and is ordinarily designated as the mechanical or physical view, has

* "Generation, progress and eternal existence are the characteristics of soul." Brahmo Samaj Tract, "Saddharma Sútram," translated by Navina Chandra Rai, Chapter III, Sutra, 35.

its origin in the causal conception long prevalent in the kindred departments of natural science, which regards nature as a single chain of causes and effects wherein the ultimate laws of causal actions are the laws of mechanics. Physiology thus appears as a branch of applied physics, its problem being a reduction of vital phenomena to general physical laws, and thus ultimately to the fundamental laws of Mechanics." Again, says Professor Haeckel in clearer terms, "The general theory of evolution.........assumes that in nature there is a great, unital, continuous and everlasting process of development, and that all natural phenomena, without exception, *from the motion of the celestial bodies and the fall of the rolling stone up to the growth of the plant and the consciousness of man*, are subject to the same great law of causation—that they are ultimately to be reduced to atomic mechanics." Not this alone, but Haeckel further declares that this theory "is the only scientific theory which affords a rational explanation of the universe, and satisfies the craving of the intellect for causal connections, inasmuch as it links all the phenomena of nature as parts of a great unital process of development and as a series of mechanical causes and effects." * Working under the charms of this mechanical theory of the universe, Dr. Büchner, in his "Matter and Force," denies even existence to psychology or subjective philoosophy. Many regard matter and its chemical workings as sufficient to account for all force and all mind. The notion of personality, immortality or independence of matter is again discarded by some as superstitious and absurd. Thus it is with philosophers and scientific men, who live from day to night in dread of utter annihilation.

Notwithstanding the fact that such materialism has long prevailed and even now prevails in the strongholds of Science and Religion in Western countries, it is remarkable to note that there have been from time to time men who have fearlessly explored the regions of nature and made attempts at understanding and stating the bare truth.

Deep researches in physiology have revealed the fact that the human organisation is endowed with a self-conservative energy. And physicians and medical men in different ages have come to the conclusion, on the basis of their medical experience with the sick and the diseased, that there is in the human organisation a self-healing power which goes to restore the sick and throw off disease, and that medicines are only aids to this healing power. Thus, Von Helment was obliged to recognise a principle which he called "Archeus," and regarded it as independent of inert and passive matter—a principle that presided over all diseases and inspired the proper medicines with vitality enough to heal or to restore. The same principle was called by Stahl "*anima*," and was regarded as supplying losses and repairing injuries, besides overcoming diseases. The same principle was called by Whytt "the sentient principle." It was differently styled by Dr. Cullen, who called it the "*vis medicatrix naturae*"; by Dr. Brown, who called it the "*Caloric*"; by Dr. Darwin, who named it "*Sensorial energy;*" by Rush,

* Stallo's Concepts of Modern Physics, pp. 19—20.

who called it "*occult cause*"; by Brousais, who called it "*vital chemistry*"; and by Hooper, who calls it the "*vital principle.*" Living power, Conservative force, Economy of human nature, and Powers of life, these and many such others have been the names by which the same principle has been called.

Whereas physicians and medical men have proceeded on the one side to approach the belief in a vital principle, theoretic speculation on biology has advanced far enough to probe the question of the genesis of life. And honest investigators and sincere writers have been compelled to recognize that, "life, however, may also be considered as a *cause*, since amongst the phenomena presented by all living beings, there are some which cannot be referred to the action of known physical or chemical laws, and which, therefore, temporarily, at any rate, we must term "vital."*

It has also been maintained that there is a plastic carbon-compound, called protoplasm, composed of four inseparable elements—Carbon, Oxygen, Hydrogen and Nitrogen,—which is the physical basis of life, and consequently very often the doctrine of organisation-genesis of life has been urged. But to do justice to this physical basis of life, it must be remarked that although the presence of these four elements apparently fixes it as a physical basis, yet, that it possesses always a definite composition, is very much doubted. "It has not yet been shown that the living matter, which we designate by the convenient term of 'protoplasm,' has universally and in all cases a constant and undeviating chemical composition; and indeed there is reason to believe that this is not the case."† Furthermore, in consideration of the vital phenomena presented by the lowest animals, scientific authorities have been obliged to confess that organisation is not an intrinsic and indispensable condition of vital phenomena. Speaking of Amœba, remarks Professor Nicholson, "This animalcule, which is structurally little more than a mobile lump of semi-fluid protoplasm, digests as perfectly—as far as the result itself is concerned—as does the most highly organized animal with the most complex digestive apparatus. It takes food into its interior, it digests it without the presence of a single organ for the purpose; and, still more, it possesses that inexplicable selective power by which it assimilates out of its food such constituents as it needs, whilst it rejects the remainder. In the present state of our knowledge, therefore, we must conclude that even in the process of digestion, as exhibited in the Amœba, there is something that is not merely physical or chemical. Similarly any organism, when just dead, consists of the same protoplasm as before, in the same form, and with the same arrangements; but it has most unquestionably lost a thing by which all its properties and actions were modified, and some of them were produced. What that something is, we do not know, and perhaps never shall know; and it is possible, though highly improbable, that future discoveries may demonstrate that it is merely a subtle modification of some physical force...........

* Nicholson's Manual of Zoology, 6th Edition, page 7.

† *Ibid*, page 9, note.

It appears, namely, in the highest degree probable, that every vital action has in it something which is not merely physical and chemical, but which is conditioned by an unknown force, higher in its nature and distinct in kind as compared with all other forces. The presence of this vital " force " may be recognized even in the simplest phenomena of nutrition; and no attempt even has hitherto been made to explain the phenomena of reproduction by the working of any known physical or chemical force."*

Speaking of the same, Professor Huxley remarks :—" It seems difficult to imagine a state of organisation lower than that of *Gregarinida*, and yet many of the *Rhizopoda* are still simpler. Nor is there any group of the animal kingdom which more admirably illustrates a very well-founded doctrine, and one which was often advocated by John Hunter, that life is the cause and not the consequence of organisation, for, in these lowest forms of animal life there is absolutely nothing worthy of the name of organisation to be discovered by the microscopist though assisted by the beautiful instruments that are now constructed. In the substance of many of these creatures, nothing is to be discovered but a mass of jelly, which might be represented by a little particle of thin glue. Not that it corresponds with the latter in composition, but it has that texture and sort of aspect; it is structureless and organless, and without definitely formed parts. Nevertheless, it possesses all the essential properties and characters of vitality : it is produced from a body like itself, it is capable of assimilating nourishment and of exerting movements. Nay, more, it can produce a shell, a structure, in many cases, of extraordinary complexity and most singular beauty.

" That this particle of jelly is capable of guiding physical forces, in such a manner as to give rise to those exquisite and almost mathematically arranged structures—being itself structureless and without permanent distinction or separation of parts—is, to my mind, *a fact of the profoundest significance*."†

The irresistible conclusion to which the above leads, and which Haeckel also holds, is that " the forms of their organisms and of their organs result entirely from their life." It is clear, then, that by whatsoever name it may be called, *life*, *vital principle*, *organising principle*, *occult cause*, *sensorial energy*, *vis medicatrix naturæ*, *anima*, or so many other names, modern scientific world has come face to face with a dynamic physiological reality which they call life. It is no more a mere breath, a mere phantom, or a mere product of organisation. It is rather a *subtle*, *refined*, *invisible*, *dynamic substance*, a reality that builds up the organisation, causes growth, vitality, and motion, repairs injuries, makes up losses, feeds, feels, is sentient, originates actions, resists, overcomes and cures diseases. This is the irresistible conclusion to which physiological researches have led sincere investigators and philosophers in western countries. Thus it is that they have been compelled

* Nicholson's Zoology, 6th Edition, pp. 12—13.

† An introduction to the classifications of animals, by Thomas Henry Huxley, LL.D., F.R.S., London, 1869, pp. 10—11.

to admit a reality, (call it material if it will please you), yet, a reality, which the ancient philosophers of the east styled *Atma* (आत्मा).

If we have purposely avoided mentioning ancient eastern authorities on the subject, it is for the plain reason that India of the present day derives its intellectual activity, faith, belief and conviction mainly from civilized occidental England. Had we, in the very beginning, culled evidence from ancient Sanskrit authors just to prove these very positions literally, there is no doubt that these remarks even would have been unhesitatingly pronounced as superstitious, whimsical, unscientific and old-grown ; although, even after the best evidence from western authors on the subject has been collected, there is not to be found that systematic, exhaustive enumeration of evidence which is the characteristic of a settled or decided opinion.

To come, however, to the proper subject, " Evidences of the Human Spirit " from the standpoint of *Vaisheshika* philosophy. As already pointed out, the ancient philosophers of Aryavarta styled this vital principle *Atma*. It is to be remembered that *Atma* is one of the nine *dravyas* of the *Vaisheshika* philosophers. A *dravya*, in *Vaisheshika* philosophy, is something in which attributes and actions inhere,* or what in English philosophy would be called a substance, or better still, a *substratum*, or a *noumenon*. It is clear, then, that *Atma* is a reality, one of the nine noumena of the universe, a substance in which attributes and actions inhere.

Let us, therefore, divest ourselves of our previous notions concerning the human spirit, so that we may the better understand its nature, according to this philosophy. English metaphysicians having generally regarded the human spirit as an immaterial nothing something, have been unable to offer any explanation as to how the mind knows the external universe and acts on it. Regarding the human mind, as they did, as altogether immaterial, *i.e.*, as divested of all the properties of matter, even of the substantiality and extension or space-occupation of matter, they found their intellects compelled to halt, when the problem of the cognition of the external world was presented to them. In vain, did they attempt to solve the problem by referring cognitions to *impressions* of external matter, or to *correspondences* produced by the Divine energy; for the problem still remained the same.

A soft, plastic melting bar of wax is taken, spread upon a surface, and a hard, rigid, solid, carved design imprinted upon it. The wax easily takes the design upon it. This is the impression on the wax. It was similarly urged that external objects which are material, cannot be perceived by the altogether immaterial spirit directly, for we cannot conceive of any action between things that have no properties in common, for instance, such as mind and matter—mind, which is almost altogether ideal, invisible, impalpable, phantom-like airy nothing ; and matter, which is independently existing, external, real, visible, tangible and perceptible. It was, therefore, asserted that what takes place in the perception of things is this :—The sensorium first takes the impression of

*क्रियागुणवत् समवायिकारणमिति द्रव्यलक्षणम् ॥ Vaisheshika, Sutra I. i. 15.

things external, and it is this impression in the sensorium which is ultimately perceived by the spirit. But this does not solve the problem. For, if the sensorium takes the impression of objects external, however soft, plastic and liquidous the sensorium may be, it must be yet material: for, no matter what the substance may be, a material substance can only leave impressions on a material something. The sensorium, therefore, must be itself material, if it can be impressed by external matter at all. If, then, the sensorium itself be material, as we are compelled to believe it is, the problem has not been solved; for, the difficulty still remains as to how the altogether immaterial mind can perceive the material and therefore external impressions on the sensorium.

Some philosophers have maintained that Divine interposition is the only means of getting rid of this difficulty. They, therefore, theorize that the Divine Being the spirit of God, through omnipotence, works out the material phenomena of nature in the physical external world on one hand, and corresponding internal mental changes directly in the world of mind, on the other; that thus, we are every moment conscious, not of matter and material phenomena, but of corresponding mental phenomena, existing independently by the direct working of the Divine Will. It is needless to say that this theory, instead of explaining the cognition of the external world, cuts short the Gordian knot by utterly denying the very existence of any such cognition at all. It not only robs us of our cognition, but robs us of the very external world itself, for, if we be not conscious of the external world, but of mental changes only, say, correspondingly worked out by Divine interposition, what proof have we that any such external world exists.

This difficulty of explaining the cognition of the external world becomes augmented still further, when we come to consider the parallel and correlate question of the action of the human spirit upon matter. Here may lie a heavy mass of iron, say, 20 seers in weight. At the command of the spirit, the arm rises, and the weight is lifted up. Here is another mystery to be explained. How can the altogether immaterial spirit lift up the altogether material and external weight of twenty seers? Replies the impatient reader, the weight is moved in consequence of the movement of the hand. But, who moved the equally material hand? One may go a step further and say that the feat was accomplished by a regular contraction of the muscles, but the muscles are material still, and the question still remains, who contracted the muscles? Here the vain physiologist may say that there passed a nervous current from the brain and straight contracted the muscles. But the question still flutters before the mind, what stimulated the nervous currents? You answer, the will of the spirit. And here lies the question of questions, how could the *immaterial spirit* stimulate, by his *immaterial will*, the solid, white, fibrous, silvery *material* nerves to yield up their nervous fluid and contract the muscles? It is plain, then, that there can be no escape from the final riddle: and whence this riddle? Clearly enough from the preconceived erroneous notion that the spirit is an altogether *immaterial* airy nothing, phantom-like, or breathly something.

Once admit, as the *Vaisheshika* philosophy teaches, that the *Atmá* (आत्मा), human spirit, is at least as good a substance as matter, as good a noumenon or substratum as ordinary external objects are possessed of, and it will be clear how substance can act upon substance or be impressed by substance. This peculiar substance, *Atma*, is the seat of two grand manifestations, the voluntary and the involuntary. The voluntary or conscious functions of *Atmá* are the functions called cognition, feeling and will : also called *Buddhi*—consciousness, *sukha*—feeling of pleasure, *dukha*—feeling of pain, *ichchhá*—desire, *dwesha*—repulsion, and *prayatna*—conscious exertion. These voluntary functions of the spirit have formed the basis of discussions of all metaphysicians who have ignorantly or wilfully neglected the treatment of the other set of functions—*pranapana* or respiration, *nimeshonmesha* or nictitation, *jivana* or physiologic building and animation, *manas* or sensation, *gati* or movement, *indriya* or activity of the senses, and *antaravikara* or organic feelings. The result of the separation of these two sets of the functions of the spirit has been that schools of metaphysicians and scientific men have been set up in conflict with each other, both denying the substantiality of the spirit. The metaphysicians deny the substantiality of the spirit, evidently on the ground that sensations, feelings, wills, desires and ideas, perceptions and cognitions have no independent existence of their own, but seem to be manifested only in organised structure. There is besides a tendency, among metaphysicians, to regard whatsoever is internal or mental as imaginery or as phenomenal but not as real or substantial. Hence, dealing as they do, with the departments of cognition, feeling and will, they regard the mind no more real than its phenomena. Had they also recognised the involuntary functions of the spirit, they would have readily preceived that the *real* something which produces such tangible, real phenomena as the building up of structures or the animation of organism, or which produces motion and the co-ordination of motion, is the reality that sentiently feels, knows and wills.

On the other hand, the scientific world has been prone to deny substantiality to spirit from the opposite ground that their external phenomenal researches into the functions of organisms could only reveal to them, at their best, the involuntary potencies of the spirit and this could not otherwise happen. For, the whole material world, from the psychological point of view, is merely objective existence. The human spirit is the only substance that is both objective and subjective at the same time. The scientific world, owing to its materialism and the deep seated tendency of only depending on sense testimony, have only sought the objective side of the human spirit, and have therefore landed themselves into a nihilism which denies the subjective side of the human spirit. Not finding the involuntary tendencies of the spirit anywhere outside of organic matter, for, then, they would not be manifest, they have denied to consciousness an independent substratum. For, it is to them more agreeable and uniform to regard life also as one of the forces, and since consciousness has no place in this list of forces, it must be the appearent,

delusive result of the most complicated working of natural forces. To them, matter with its chemical affinity is all-sufficient. Had both sets of functions, voluntary and involuntary, of the human spirit been simultaneously viewed, no darkness would have enshrouded the realm of mind. It would have been perceived that the human spirit, in performing what are called the involuntary functions of the mind, behaves just in the same way as different elements of matter do. The spirit too, with its inherent chemical affinities and dynamic activities, attracts and repels blood from the heart, air from the lungs, and nervous currents or electricity from the brain. This double-phased existence of *Atmá* (आत्मा) is the subject of the following quotation from the *Prashastapáda Bháshya* of Gautama.

## आत्माधिकारः ।

आत्मत्वाभिसम्बन्धादात्मा, तस्य सौक्ष्म्यादप्रत्यक्षत्वे सति करणैः शब्दाद्युपलब्ध्यनुमितैःश्रोत्रादिभिस्समधिगमः क्रियते, वास्यादीनामिव करणानां कर्तृप्रयोज्यत्वदर्शनात्, शब्दादिषु प्रसिद्धया च प्रसाधकोऽनुमीयते, न शरीरेन्द्रिय मनसां चैतन्य संज्ञत्वात् । न शरीरस्य चैतन्यं, घटादिवद्भूतकार्य्यत्वान्मृते चासम्भवात्, नेन्द्रियाणां करणत्वादुपहतेषु विषयासान्निध्ये चानुस्मृतिदर्शनात्, नापिमनसःकरणान्तरानपेक्षित्वेयुगपदालोचनानुस्मृतिप्रसङ्गात्स्वयंकरणभावाच्च, पारिशेष्यादात्मकार्य्यत्वाच्चेतनात्मा समधिगम्यते । शरीरसमवायिनीभ्यां च हिताहितप्राप्तिपरिहारयोग्याभ्यां प्रवृत्तिनिवृत्तिभ्यां रथकर्म्मणा सारथिवत्प्रयत्नवान्विग्रहस्याधिष्ठातानुमीयते । प्राणादिभिश्च कथं शरीरपरिगृहीते वायौ विकृतकर्म्मदर्शनाद्भस्त्राध्मापयितेव, निमेषोन्मेषकर्म्मणा नियतेन दारुयंत्रप्रयोक्तेव, देहस्य वृद्धिक्षतभग्नसंरोहणादि निमित्तत्वाद्गृहपतिरिव, अभिमतविषयग्राहक करणसम्बन्धनिमित्तेन मनः कर्म्मणा गृहकोणेषु पेलकप्रेरण इव दारकः, नयनविषयालोचनान्तरं रसानुस्मृतिप्रक्रमेण रसनविक्रिया दर्शनादनेकगवाक्षान्तर्गत प्रेक्षकवदुभयदर्शी कश्चिदेको विज्ञायते । बुद्धिसुखदुःखेच्छा द्वेष प्रयत्नैश्च गुणैर्गुण्यनुमीयते । ते च न शरीरेन्द्रियगुणाः, कस्मादहंकारेणैक्यवाक्यताभावात्प्रदेश वृत्तित्वादयावद्द्रव्यभावित्वाद्बाह्येन्द्रियाप्रत्यक्षत्वाच्च तथाहं शब्देन पृथिव्यादि शब्दव्यतिरेकादिति । तस्य गुणा बुद्धिसुखदुःखेच्छाद्वेषप्रयत्न धर्म्माधर्म्म संस्कार संख्यापरिमाणपृथक्त्व संयोगविभागाः। आत्मलिङ्गाधिकारे बुद्ध्यादयः प्रयत्नान्ताः सिद्धाः, धर्म्माधर्म्मावात्मन्तरगुणानामकारणत्व वचनात्, संस्कारः स्मृत्युत्पत्तौ कारणत्ववचनात्, व्यवस्थावचनात्संख्या, पृथक्त्वमतएव, तथाचात्मेति वचनात्परम

महत्परिमाणम्, सन्निकर्षजत्वात्सुखादीनां संयोगस्तद्विनाशकत्वाद्विभाग। इति ॥

॥ प्रशस्तपादभाष्य आत्माधिकरणम् ॥

The following is a rough and almost literal translation of the above passage :—

"The next substance is called *Atmá*, as it is endowed with the property of circulating itself freely in the organism. On account of its being a refined and subtle entity, it is *imperceptible* by the senses ; and, hence, its existence has to be inferred from the harmonious play displayed by such instrumental organs as the eye, the ear, &c., for, it cannot be doubted that the organs are merely the instruments which, like all other machinery, require an *agent* to work them up. When, besides, the nature of sounds, colours, tastes, &c., is well admitted to be *cognizable*, the existence of a *cognizing being* is a natural inference. This cognizing being cannot be the body, the organs,* or the *manas*†, the soul or spiritual body, for they are not endowed with consciousness. The body is not endowed with consciousness, because it is the product of composition of dead, inert and altogether unconscious elements and atoms of matter, just as such common objects as the pitcher, &c., are devoid of consciousness. But, further, the body is not the conscious being, because if consciousness were really due to the body, the body would not be unconscious after death; which is not so. Nor are the organs the conscious entities; because, *firstly*, they are mere instruments, and, *secondly*, had it been so, their destruction would be always followed by loss of consciousness, and their existence by the manifestation of consciousness, whereas both alternatives are wrong. Even when the eye gets deranged, coloured objects may not be perceived, but they can be remembered, so that consciousness in the state of after-memory still remains even on the derangement or destruction of an organ. Also, when the organs are all sound, consciousness may not exist when the objects of perception are not presented to the organs. Hence, the organs are not the conscious entities. Nor is the *manas* (the spiritual body) the conscious being, for it is an instrument still, and were it not an instrument in the hands of the spirit, it would be possible for the spiritual body to be cognizant at one and the same time of more conscious impressions than one, which is not so. Hence is clearly established the existence of a fourth entity other than the gross body, the organs, and the *manas*, the spiritual body."

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* By the word 'organs' is here meant the '*Indriyas*' or the senses. The '*Indriyas*' are the invisible organisation of the spirit as distinct from the visible organs wherein these spiritual organs or powers reside.

† Man is viewed in Sanskrit philosophy as a compound of three entities : 1, the gross physical body, called the *sthula sharira*; 2, the spiritual body, here called the *manas*. It is an organisation of life and sensation principles and is a fine imperceptible intermediate connecting link between the gross material body ; and 3, the internal spirit who is the true man, the central reality that acts, feels, enjoys and is conscious. One of the consequences flowing from this organization of the *manas* is that it is impossible for the spirit to be cognizant of two impressions at the same time.

"The primary inference with respect to the human spirit is that of a *controlling being*. When the driver, by the exertion of his muscular power, turns the reins of the horses that pull the carriage, on one side or on the other, the carriage obeys the motion, and forthwith rolls on to that side. Now a similar turning of the activities of the body, called *pravritti* and *nivritti*, *i. e.*, application to what is deemed pleasurable, and voluntary withdrawal from what is deemed painful, is perceived to take place in our bodies. Our body is thus like a carriage; the driver, *Atmá*, regulating, by the reins he holds, at his will, the *pravritti* and *nivritti* of the body. Our second inference with respect to the human spirit is that of a *blacksmith given constantly to force wind out of the bellows*. The air that enters the lungs gets chemically vitiated, and the *Atmá* constantly forces it out blowing it through his bellows, the lungs. Our third inference is from the natural nictation of the eye-lashes. Just as *a juggler makes the puppets move at every pull of the wires*, so the tension of the proper nerves produced by the exertion of *Atmá* keeps the eye-lashes executing their movements. Our fourth inference is with respect to the spirit as an *architect*. An architect-master of the house soon builds up an edifice of his house, repairs a gone-down ladder or a worn-up ceiling, and plasters or whitewashes his dirty rooms. So does the architect—*Atmá* cause the growth of the yet undeveloped body, repairs its wounds and its fractured or injured parts. Our fifth inference with respect to the *Atmá* is that of *a child* moving with a stick the spider from one corner of the room to the othrr. So does the *Atmá* move the spiritual body, with the curiosity of a child, from one corner (organ) of the body to the other. Our sixth inference is that of *a spectator* standing in the centre of a circular hall provided with windows on all sides, who can see undisturbed, from his elevated position, through proper windows, what goes on in each direction. A fruit is presented to the sense of sight. The colour only is seen, but the taste of it is soon remembered and outflows the saliva from the tongue in the luxuriance of deliciousness. Besides, we infer the existence of a substratum from such attributes as pleasure, pain, desire, hatred, will and knowledge. These attributes do not belong to the body or the organs. For, the ego identifies itself with these attributes but not with the body or the organ. "I feel, I desire," are true interpretations of consciousness, but not that the body or the organs feel, desire or are conscious."

"These attributes refer to a substance wherein they inhere, are not to be found in any and every substance, and are not cognizable by the outer senses. Hence they are the attributes of a third something, *Atmá*. The attributes of *Atmá* are knowledge, feeling of pleasure, feeling of pain, desire, hatred, exertion, morality and immorality, impressibility, number, magnitude, separate existence, connectibility and separability. The first six attributes have been already dealt with. Morality and immorality are attributes of *Atmá*, for, the human spirit is a responsible agent. The spirit is also impressible, for such impressions alone can be the cause of memory. The ego of each individual being conscious of a different set of enjoyments from the others, and

being unable to present to his consciousness the states and feelings of another individual, it is clear that each human spirit has a distinct entity and is therefore in itself a unit, *i. e.*, possesses the attribute "number." As freely circulating itself in the body, it has magnitude. The feelings of pleasure and pain all rise in the spiritual body, and the spirit is only conscious of them by its contact with the spiritual body and through it with the object of feeling. Hence its attributes of connectibility and separability."

To illustrate the reasonings in the above mentioned passage :—

*Firstly*, it should be pointed out that *Atmá* is there viewed as a refined and subtle entity, *imperceptible* by the senses. There exists a prejudice against this view, which it will be well to clear out before proceeding further. The prejudice is to disbelieve all that is *invisible*, *imperceptible* or *uncognizable* by *the senses*. This prejudice arises either from too superficial an experience, or from an exclusive devotion to material or physical pursuits and to purely experimental or empirical sciences, where the faculties of observation are constantly in demand, but the faculties of reflection, imagination or abstraction are seldom, if ever, used. An intimate acquaintance, however, with the phenomena of these very sciences will prove that the true causes of these phenomena, and therefore the true realities, are always hidden, invisible and imperceptible. Take, for instance, the most familiar case of *Gravitation*. Every particle of matter attracts every other particle of matter in the universe, with a *force* in proportion to the product of their masses, and in inverse ratio with the square of their distances. And this *force* the scientific men term *Gravitation*. Observe the infinity of *palpable effects* which the operation of this single law or the working of this single *force* produces. Every thing, from the smallest atom to the most majestic sun, is under its control. Gravitation is the parent of all phenomena of cosmic motions,—of the movement of planets in their orbits, of the movement of satellites round the planets, of the change of seasons, of the flight of comets, of the fall of meteors, tides and ebbs, and of eclipses. And yet, notwithstanding the palpability of its multifarious effects, is Gravitation *itself* palpable, or is it a *subtle*, *invisible*, yet *real* force, *existing* in nature, and revealing its presence by the *visible*, *palpable* phenomenal effects it produces ? Or to take another example, *electricity*. What is this *all-pervading substance* ? No particle of matter is without it. Exciteable by friction, or induceable by influence, it dwells within the interior of every material body, hidden and unperceived. When the electric current passes through the telegraph wires in the process of the message being transmitted, it passes unawares all the way long, leaving no palpable, visible effects on the wires ; but the same invisible, hidden element makes itself felt in the receiving-station by the ringing of the alarum, the sharp clicking movement of the magnet, the motion of the dial, or the jolting of the ink or the pencil. More mysterious still is the working of *magnetism*. There may lie a huge mass of iron, in the shape of a horse-shoe, surrounded by a long coil of shellac-covered copper wire ; and in its vicinity may lie huge masses of iron nails,

pins, hammers, &c. As yet, the magic of magnetism is not at work. In an instant, the current of a strong battery is sent through the coil, and the inert lifeless piece of horse-shoe becomes alive with a strange energy. It avariciously attracts the nails and the hammer, the pins and every other iron around. There is no *visible*, *palpable* change in the iron of the horse-shoe. But, though unperceived, it is now the playground of magnetism, which, though so potent in its effects and manifestations, is itself subtle and invisible.

It is clear, then, that the true causes of things are hidden, invisible and imperceptible by the senses. Their effects, the phenomena produced by them alone, are visible or perceptible. The chief fallacy of reasoning in such cases, consists in regarding the visible and immediate media of action as causes ; whereas, true causes are hidden, and yet real and eternal. If the vital phenomena manifested by living organisms, and, above all, by man, have a *cause* at their basis that *cause* must, of necessity, be hidden, invisible, and imperceptible by the senses and consequently eternal. The subtle, invisible nature of *Atmá*, therefore, instead of being an objection against its existence, is, in the true light of things, rather a proof corroborative, an essential consequence of its existence.

Viewed objectively, therefore, *Atmá* can only be the subject of *inference*. Now, every inference pre-supposes two things, the something whose existence is to be inferred, and the *certain* data from which such existence is inferred, the ground of inference being some similarity or resemblance. The great problem of inference really lies in determining which similarity or resemblance is to be deemed as sufficient and which as insufficient for the purposes of such inference. The known datum or data, from which the unknown something is inferred, are called, in Sanskrit logic, the *linga*, and the something inferred is called the *anumeya*. With reference to this question of inference, says Káshyapa, the logician :—

अनुमेयेन सम्बद्धं प्रसिद्धं च तदन्विते । तदभावे च नास्त्येव तल्लिङ्गमनुमापकम् ॥

"That alone is a valid datum for inference (*linga*) which has, *firstly*, been known to co-exist with the thing to be inferred at some time or place, *secondly*, is also known to be present wherever the like of the thing to be inferred exists, and, *thirdly*, to be absent wherever the unlike of the thing to be inferred exists." To take, for instance, a concrete example. From the fall of the barometer is inferred the decrease of the pressure of the air. Let us see if such an inference can be a valid inference. The fall of the barometer is known, the decrease in the pressure is unknown. But we know, from a *specific* experiment (*i e.*, an experiment conducted at a particular time and place), that decrease of pressure produces fall of barometer. This fulfils the first condition. *Secondly*, similar cases of the decrease of pressure, by whatsoever cause, are attended with the fall of barometer, but the third condition is not fulfilled. It is not true that whereever there is no fall in the barometer, there is no decrease of pressure ; for, there may be no fall of barometery, although the pressure

may have decreased. The mercury, through rise of temperature, expanded and became lighter. Had the same pressure continued, the column of mercury would have risen higher up, but the fall of pressure compensated for the rise and left the mercury apparently where it was. The three canons of Káshyapa, therefore, conclusively prove that the fall of the barometer is not the *linga* of the decrease of pressure. Similar reasoning will show that the decrease in the weight of the superincumbent column of mercury is the *linga* (inference) of the decrease of pressure.

Having shown, in general, what data are fit to be the ground of inference, it remains to see upon what phenomena can the inference of the existence of *Atmá* be grounded. These phenomena must bear some definite relation to *Atmá*, must be *known* to occur in some cases where the essential attributes of *Atmá* are found; and there should be no *Atmá* where these are not found. These phenomena are of two kinds; *firstly*, the working and activity of the bodily organs, and, *secondly*, the sensations of which one is cognizant. Hence, it is from these two classes of phenomena that the existence of *Atmá* can be objectively inferred. For, consciousness being the characteristic attribute of *Atmá*, some activities of bodily organs are not only known to be produced by the will of the conscious *Atmá*, but there are other activities that are not produced by will but are invariably observed wherever there is consciousness; and besides, in all cases of living bodies dying, or inanimate objects, the organism or the object is devoid of the performance of those functions. And so with respect to sensations.

Before proceeding, however, to a detailed enumeration of such phenomena, it will be useful to review a theory that has so often been alleged against the independent existence of *Atmá*, and, in the minds of some unoriginal students, so constantly thrown its obstructive feelers against the clear comprehension of the subject on the part of an honest inquirer. That theory is the mechanical theory. We shall show how far the mechanical theory can render an explanation of consciousness.

Leaving apart *Atmá*, man consists of three things, *sharíra*, *indriya*, and *manás*. *Sharíra*, as Gautama defines it in his Nyáya philosophy, (चेष्टेन्द्रियार्थाश्रयः शरीरम् १ । ११ ॥), is the solid framework of the body together with the visible organs that are located in it. It is the ground-work of all activity, the seat of all senses and their sensations. The *indriyás* are the fine subtle entities, distinct from, but located in, the five visible organs of sense respectively, by virtue of each of which the *Atmá* obtains a distinct and definite consciousness of each of the five sensations, smell, taste, colour, touch and sound. The *indriyás* are, accordingly, the invisible internal media of sensation for the perception of the spirit. That they are independent of the visible organs, is not to be laughed at. For, in many cases, the *tympanic membrane*, the *hammer* and the *anvil* of the ear have been removed, leaving the

stapes alone, without injuring the sense of hearing. And so with other organs. Indeed, the fact of the senses being independent of the visible organs, instead of, in any way, contradicting our experience, is so clearly borne out by human experience that unsophisticated reason never doubts it. For, "during the hours of physical repose, while the parts of the system are recruiting and reproducing new strength and energy, and while the organs of sense are closed to all external impressions, the mind, free from all obtrusive and disturbing influences, makes imaginative excursions to different places and contemplates different things in existence. It supposes it sees or hears ; while sometimes it is arrested in its travels by the sound of beautiful music, or by various pleasing scenes which it appears to enjoy. Sometimes it supposes it walks, feels, tastes, or suffers excruciating pain. It also appears to be irresistible in many places where it had no previous desire or intention to be. During all of these peregrinations, the wave of sound, the reflection of light, the susceptibility of feeling, the pleasure of tasting are all supposed to be enjoyed . . . . . This proves that there is an *internal medium of sensation* by which the mind enjoys its capacity, as if the external were in connection with the world. It proves also that there is a medium existing upon these nerves of sensation, *independent both of internal and external exciting causes*."* This medium of sensation is the *indriya*. And, lastly, *manas*, the soul or the mind, is a third entity distinct from *Atmá*. Says Gautama in his Nyaya philosophy, युगपज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम् । १ । १६ ॥ "The existence of *manas*, the mind is established from the fact that one is only capable of attending to one thing at a time." It is said of a Greek philosopher that he was engaged in solving a mathematical problem when an army passed by, and he was altogether unconscious of it, till a soldier effaced the circle the philosopher had drawn on earth, a fact which alone disturbed the attention of the philosopher. What followed may be left to history. Was the movement of an *army* entirely noiseless ? Were no sound waves propagated when the philosopher was solving his mathematical problem ? Did not the waves enter the cavity of his ear and put to vibration the tympanic membrane, the delicately placed stapes and the grain-filled liquid in the internal labyrinths of the ear, in fact the invisible medium of sensation upon the nerves, the *indriya* ? All this did take place, but the philosopher was not *attending* to it. There was in the philosopher a *something* which, when engaged in thinking (*i.e.*, solving the problem), was not in contact with the internal ear ; a *something* whose contact with one *indriya* or faculty precluded its contact simultaneously with another. Its *contact* with an *indriya* and therefore with an organ is what we call *attention ;* its separation from this cuts the cords of connection, and the result is what we call *absent-mindedness*. Nor is this *manas* the conscious entity ; for, who does not know that all the ideas that our experience has acquired for us lie for the most time in a latent registered state in the brain, or, more

* Principles of Nature, by Andrew Jackson Davis.

correctly, in the *manas*, but that each and any of them is *remembered* whenever it is *recalled*.

We have seen what *sharira*, *indriya* and *manas* are. We shall now examine whether any one of them is endowed with consciousness. For, if, barring *Atma* aside, man consist of three substances, *sharíra*, *indriya* and *manas*, and each of them be proved to be unconscious or unfit to evolve consciousness, no doubt would remain as to a fourth substance, *Atmá*, being the conscious entity. *Firstly*, then, the *sharira* is not the conscious entity, for, it is the product of the composition of dead, inert and altogether unconscious elements and atoms of matter, and all bodies that are the product of the composition of such particles are themselves dead and inanimate. The whole world of inorganic chemical compounds, including watches, steam engines, &c., is an illustration of the principle. Nor are the organic compounds an exception to this law. So long as organic bodies are associated with a living germ, their manifestations remain very much modified and changed, but, when deserted by the enlivening principle, even organic structure fails to show any signs of vitality and consciousness. To be clearer still, suppose the *sharíra* to be endowed with consciousness. Let us inquire whether this consciousness be inherent in the *sharira*, or mere accidental to it. If inherent, the *sharíra* should be conscious even after death, which is not so. If accidental, the statement amounts to saying that we must seek for some other substance besides the body for consciousness. Nor are the *indriyás* the conscious entities, for, they are mere instruments requiring an agent to work them up. Besides, their presence is not necessarily attended with consciousness, as in the case of absent-mindedness ; nor is their loss accompanied with the loss of consciousness, for, even when the eye is deranged or altogether removed from the socket, coloured objects may be remembered in consciousness. Nor is the *manas* the conscious being, for, if it were so, it would be directly conscious of every impression, and we should observe no such restriction in practice as the inability to cognize two impressions at one and the same time.

A little reflection and calm, sound reference to one's own consciousness will convince every one of the entire distinctness of the Ego, *Atmá*, from the body, its organs, functions, affections, and even sensations. There are two grand general principles which underlie the whole of the above reasoning. The first is the well-known and much abused principle, *exnihilo nihil fit*. It is enunciated thus :—

नासतोविद्यतेभावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोन्तस्त्वनयोस्तत्वदर्शिभः ॥ *

"What is *not*, never becomes something, and whatsoever *is*, is never reduced to nothing." The wise men have fully measured the entire truth of both these assertions. Prejudiced, sophisticated, vicious,

* Bhagavat Gíta, II. 16.

ignorant minds cannot easily comprehend this.* This is the cardinal principle of all sound philosophy. Creation is simply impossible. The principles of Nature only reveal *formation.* For, let us for one moment suppose creation to be possible, and let something come out of *nothing.* This very supposition assumes that there is a *nothing* which can produce something. Hence there are two kinds of *nothing,*- firstly, the *ordinary* nothing from which nothing comes out ; secondly, this *peculiar* nothing which gives rise to something. Now whatsoever has many kinds is not *nothing* but *something.* Hence, " *nothing,* " which is of two kinds, is not nothing but something. Or, something can only arise out of *something.* The reverse of it is simply inconceivable. The second principle, which may be regarded as the corrollary of this, is thus formulated in Vaisheshika philosophy :—

कारणगुणपूर्वकः कार्यगुणो दृष्टः । †

" The effect only reveals whatsoever pre-existed in the cause. No new attribute can spring up." If these two principles were vividly and constantly kept before the mind, one would be quite safe from the attacks of unsound reasoning. But our materialists of modern times, who hold the mechanical theory to be sufficient for explaining the phenomena of the universe, are not only content with forgetting these two principles, but openly and broadly contradict these very innate conceptions of the human mind. Says Charles Bradlaugh,— "Religionists seem to think that they avoid the difficulty, or turn it upon us, by propounding riddles. They analyze the body, and, giving a list of what they call elementary substances, they say : Can oxygen think? Can carbon think ? Can nitrogen think ? and when they have triumphantly gone through the list, they add, that as none of these by itself can think, thought is not a result of matter but a quality of soul. This reasoning at best only amounts to declaring : ' We know what body is, but we know nothing of soul ; as we cannot understand how body which we do know can think, we therefore declare that it is soul which we do not know that does think.' There is a still greater *fault* in this theological reasoning in favour of the soul, for, it assumes, contrary to experience, that no quality or result can be found in a given combination which is not also discoverable in each or any of the modes, parts, atoms, or elements combined. Yet this is *monstrously absurd.* Sugar tastes sweet, but neither carbon, nor oxygen, nor hydrogen, separately tasted, exhibits sweetness ; yet sugar is the word by which you describe a certain combination of carbon, oxygen and hydrogen. I contend that the word " soul," in relation to human, vital, and mental phenomena, occupies an analogous position to that which used to be occupied by such words as " demon, " " genii, " " nome, " " fairy, " " gods, " in relation to general physical phenomena. "‡

* Swámi Dayánanda : Satyártha Prakásha, page 222, 3rd Edition.
† Vaisheshika, Sútras II. i, 24.
‡ Charles Bradlaugh : " Has man a soul " ? pp. 4—5.

Is this sound philosophy ? Does Charles Bradlaugh think that if this soul-hypothesis cannot explain the phenomena of consciousness, his material atoms can ? Here is his answer :—

"The ability to think is never found except as an ability of animal organisation, and the ability is always found higher or lower as the organisation is higher or lower . . . . . The orthodox maintainers of soul . . . . contend that what they call the soul will live when the human being has ceased to live, but they do not explain whether it did live, before the human being began to live."* Here Charles Bradlaugh speaks of the Christians, for the Vedic philosophy verily establishes the eternity, and hence the pre-existence of human spirits. Further on, he says, "The orthodox contend that what they call the elementary substances, taken separately, do not think, therefore man without a soul cannot think, and that as man does think he must have a soul. This argument, if valid at all, goes much too far ; a trout thinks, a carp thinks, a rat thinks, a dog thinks, a horse thinks, and, by parity of reasoning, all these animals should have immortal souls."† And undoubtedly they have ; but timid Christians are afraid of confessing it, and hence the righteous attack of Bradlaugh on orthodox Christians. His arguments, instead of invalidating any of the principles of Vedic philosophy, rather prove it. But to return to the first quotation from Bradlaugh. Evidently we cannot explain how body can think, and so long as the principle, *ex nihilo nihil fit* remains true, and its reverse utterly inconceivable, no man shall ever understand how body can think. What then is the irresistible conclusion ? Evidently this, that if the existence of consciousness is ever to be explained to the understanding, it should be, not by referring to body or the elements of which it is composed, but to something, to begin with, not body. This something, with respect to which nothing more is predicated than "the cause of thinking that is not body," may be conveniently termed the *spirit*, or, as the English world puts it, the *soul*. What harm is there then in declaring that "*it is the soul* (about which we predicate no more than what has gone before) *that thinks*." And yet Bradlaugh has to find fault with this. And further, he contradicts the very two principles enumerated above, and says that the assertion, that no quality or result can be formed in a combination that is not discoverable in the elements of combination, is "monstrously absurd." He adduces the illustration of sugar, and says, the elements of sugar do not taste sweet, but that sugar does. Is not this a superficial reasoning? Has no one, in a dream, ever tasted the sensation of sweetness? And yet there is no sugar, no certain combination of carbon, oxygen and hydrogen there. Sweet taste is not in the sugar, for, if it were, no one could ever dream of tasting sweetness, and hence it need not be in the carbon, oxygen and hydrogen of which sugar is composed. It is enveloped in a certain agitation of the proper nerve, and the specific combination of carbon, oxygen

* Charles Bradlaugh : "Has man a soul ?" p. 5.

† Ibid, p. 5.

and hydrogen, known as sugar, only serves to set free by chemico-electrical energy of dissolution in the saliva of the tongue, a definite quantity of energy, which produces the agitation of the proper nerve, and hence the sensation of sweet taste. In dream, this agitation is produced, not by external means, but by internal ones. The case of sugar is, therefore, a further illustration of our principle, instead of being a refutation.

But there are materialists wiser than Charles Bradlaugh, who, instead of denying the two grand generalisations of philosophy above-mentioned, rather take their stand upon them, and bring in the word *latent* to rescue the mechanical theory from its intrinsic inability to explain the fact of consciousness. They fare no better, for, as we shall see, they are the victims of a graver logical fallacy. They reason thus :—It is true that in the act of combination, no new qualities or results are produced, but it very often happens that the process of combination or organisation forces out that which was formerly latent, and makes it manifest. For instance, gunpowder, when heated, possesses the power of exploding. The explosive power is already latent in the gunpowder, and the act of firing only renders manifest what was latent. To explain it further. It is well known that wood or charcoal when heated in the presence of oxygen burns. It is also well known that friction and percussion develope heat. And it is well known as well that if a part of space is filled up with a quantity of a gas, more than it can hold at ordinary pressure, it will expand and will propel any body in the way of its expansion. The propulsion of cork from soda-water bottles is a familiar illustration. And, lastly, it is well known too that heat expands gases, and that gases occupy so many hundred times more space than the same substances in the solid condition do. All these are well known and familiar truths ; yet the manufacture of gunpowder is not an obvious invention. Why? Because, we require a definite arrangement of substances and forces to gradually and naturally evolve a desired result. We want explosion. Now explosion means propulsion of shot. Let therefore a gas expand against shot. But whence are we to get a pressed or squeezed quantity of gas to expand? Evidently from a solid that by decomposition might evolve a gas and large quantity of heat. This gas is to be the carbonic acid, the gas of the soda-water, and the heat is to come from chemical action. But carbonic acid is the product of carbon and oxygen. Hence the solid mixture must contain charcoal, the source of carbon, and saltpetre or nitre, the source of oxygen. The primeval concussion is to be the source of the fire applied to the charcoal. Hence gunpowder is an ultimate mixture of charcoal, sulphur and nitre. A chemist thus explains its action. "The general decomposition which occurs when gunpowder is fired may be expressed by saying that the oxygen of the nitre combines with the charcoal forming carbonic acid and carbonic oxide, whilst the nitrogen is liberated, and the sulphur combines with the potassium (of the nitre). Hence, gunpowder can burn under water or in a closed space, as it

contains the oxygen needed for the combustion in itself; and the great explosive power of the substance is due to the violent evolution of large quantities of gas, and a rapid rise of temperature causing an increase of bulk sudden and great enough to produce what is termed an explosion."* It is thus clear that in the process of combination only the properties that were latent become manifest. Hence it is argued that the specific combination of matter, which we call the organism of man, developes or renders manifest the latent consciousness of matter. Hence, there is no conscious spirit. Matter with its infinity of properties is enough to explain all consciousness. Let us weigh this doctrine of "latent consciousness" carefully. When a pound of ice is taken and a thermometer inserted in it, and the whole heated, a large quantity of heat is absorbed till the whole of ice becomes water. This heat has no effect upon the thermometer. Or, if the hand were dipped in ice till the whole of ice were converted into water, the hand will not feel any sensation of warmth. Heat is, in this case, said to become latent in water. This example is enough to show that any quality or property of which there is no consciousness for the time being, but which begins to be felt under proper conditions is said to be latent. Now, what is meant when it is said that the latent consciousness of matter becomes manifest? Can there be any latent consciousness? Can any one conceive such a jargon? All properties of substances that are external to us, or are objective but not subjective, may be conceived as existing and not exciting consciousness. But can any one conceive a consciousness that is not consciousness? For, what is *latent consciousness* but a consciousness of which there is no consciousness, or an unconscious consciousness? *Latent consciousness* is no more a reality than a circular square or a not-white white. It is a contradiction in terms. This entire reasoning is based on a real ignorance of the signification of consciousness. It is simply a *hetwabhása* (pseudo-reasoning) arising out of the metaphorical misuse of the word *latent* when applied to consciousness.

We will also here mention the physiological theory which is in vogue at present with scientific men and philosophers of the experiential school. This theory is another attempt to reduce consciousness to the terms of matter and motion. It establishes that brain is not only the principal organ of mind, but that the nerve currents generated in the brain are the whole source of the mind we know. Says a writer, "The brain is highly retentive of the impressions made upon it, they are embodied in its structure and are a part of its growth. They may be reproduced on after occasions, and then what we find is a series of currents and counter-currents, much the same as what existed when the impression was first made. When the mind is in the exercise of its functions, the physical accompaniment is the passing and repassing of innumerable streams of nervous influence. Whether under a sensation of something actual, or under an emotion or idea, or a train of ideas, the general operation is still the same. It

* Henry E. Roscoe; Lessons in Elementary Chemistry.

seems as if we might say, *no currents, no mind.*"* To it might be added what Herbert Spencer gives in one of his volumes on Synthetic philosophy. After stating how water, nitrogen and carbon establish the easily modifiable nature of the brain, he goes on to state that the nature of the current is the dislodgment of energy, and that all cerebral action is simply a case of the dislodgment of energy. The brain centres may be compared to wound-up springs. The nerves by their agitation start the first movement of the spring, and the brain centre begins to unwind itself. To show the merits and demerits, or the explanatory limit, of this hypothesis, let us consider the question, as to how is the consciousness of differences in *degree* and *quality* produced, and how are these two kinds of differences differentiated in pure consciousness. Every one knows what qualitative and quantitative differences (*i.e.*, those belonging to quality and degree) are. Two tons of soap differs from five tons of soap in quantity. But glycerine soap differs from carbolic soap in quality. Similarly our sensations, subjective experiences, also present differences of degree and quality as well. The taste of an ounce of sugar dissolved in two tumblers of water differs in *degree* from the taste of the same dissolved in five. But the sensation of taste differs from the sensation of colour in *quality*. The question is, How came man to know that there are any such things as a difference of degree, and a difference of quality? and, *lastly*, How does he distinguish between these two? Here is an account of both on the dislodgment theory, which will render its futility very plain :—

Whenever molecular energy is dislodged at the conscious centres of the brain, consciousness is the result. Now on this hypothesis, consciousness of differences in degree results from the disengagement of greater or less quantity of molecular energy from the same centres of the brain. Differences of quality, which objectively arise from sensations being transferred from distinct separate extremities, or organs, through different channels, will be subjectively consciousnessed on this hypothesis, by the disengagement of molecular energy from different centres of the brain. Thus far, the explanation may proceed without error. But why should disengagement of molecular energy at one centre of the brain produce a consciousness qualitatively different from the consciousness produced by the disengagement of energy at another centre, still remains a problem.

Perhaps some would suggest that the chemical energy disengaged at different centres is disengaged by disintegration of atoms of different elements, or atoms of different compounds, and hence the different sensations experienced. But even if it be so, the question still remains the same. For, whether it be the energy disengaged by the decomposition of this compound or that, or by the setting free of the elements of this atom or that, the energy disengaged is energy still. And the only difference that we can conceive between the energies disengaged at two different centres of the brain, is the difference of quantity or degree, and not of quality, for

* Alexander Bain : Senses and the Intellect.

energies disengaged are energies still. Hence we should only be conscious of difference of degree, even if molecular energy is dislodged at different centres of the brain, an assertion which is against all experience. We have shown how differences in quality cannot be explained by the theory of disengagement of molecular energy. It is at this stage that the physiological hypothesis remains at a stand-still in reducing consciousness in terms of energy.

We have thus shown how all materialistic explanations fare. It remains now to state the true objective inferences regarding *Atmá*. The first inference is from the structure of the nervous system with which man is endowed and its connection with muscular movement. The brain consists of collections of a grey matter, called brain-centres, from which proceed fine white silvery threads, called the nerves. Some of these nerves, called the motor nerves, terminate in muscles, which are appropriated for definite motions. The function of the nerves is mainly that of a conducting medium like the telegraph wires. The brain centres originate the influence that is sent through the nerves to the muscles that obey the influence. This influence is called the nervous current. Thus is the apparatus of movement constructed in the human organism. Suppose, I desire to move my hand. At the command of *will*, the proper brain centre yields forth the nervous current which travelling through the proper nerves produces the contraction of the desired muscle and forthwith moves the hand. This working of the muscular and nervous system proves the existence of a *willing, controlling agent*. A very fit parallel of this is the case of the driver, turning by the exertion of his muscular power, the reins of the horses that pull the carriage. The driver is the *willing, controlling agent*. The hand of the driver that yields the impetus to the reins is the *proper brain centre* that yields the nervous current to the nerves. The *reins* are the *nerves* and the horse is the *muscular organ* which it is desired to move. The *Atmá* is therefore regarded as the *rathi*, the driver of the body. This is the first inference.

The second inference is from the action of the lungs. There is in the act of respiration, an inspiration, (a holding of the breath within,) and an expiration. In the act of inspiration, by the motion of proper membranes, the air of the atmosphere passes within the lungs to oxidize blood, convert carbon into carbonic acid and burn off other impurities. Says Manu :—

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥

The goldsmith by blowing strongly against a piece of impure gold removes its impurities by oxidation. So a proper blowing of the lungs produces the removal of all impurities of the body and the bodily organs by oxidation.

Hence this vitiated, chemically changed air, now laden with carbonic acid and other impurities, is further expelled by the act of expiration.

This process is continually kept up, and thus, by the cyclic movement of expiration and inspiration, the body expels its waste matter, renovates its blood, derives strength and nourishment from the invisible elements of the air, and repairs losses and injuries. This process argues the existence of a blower. To make the inference clearer, let us take the case of a goldsmith or blacksmith blowing with his bellows air into the furnace against a piece of gold or iron; when the air is forced out of the bellows into the furnace, a certain muscular force has to be exerted. But it requires no exertion on the part of the smith to fill the bellows again with air. So with the lungs. The expiratory function is under the control of the will. But inspiration is a purely involuntary act. Hence it is clear that the structure of the lungs displays the activity of an *agent* that constantly blows the air out.

A similar inference may be drawn from the phenomena of winking. This function, too, like the lungs, is controlable by will, but even in its ordinary performance it is so exact and regular that it has been aptly compared to the movement of puppets at the hand of a skilled master. Winking may be artificially produced by touching the inner surface of the upper eyelid with anything solid, when the spasmodic flutter produced will most vividly bring out the notion of an interiorly residing hidden master, at whose command the flutter is produced, like the dance of the puppet, in the effort to remove any such foreign material.

The physiological phenomena of recuperation and growth are, above all, most suggestive. The spirit, in the process of the growth of the organism, builds up by its interior anatomy all parts of the body proportionately, repairs the injured parts, heals the wounds, and, more remarkable still, puts forth an intrinsic effort to shake off all disease and disturbance. This power of the spirit, as an architect, is well known and has given rise to such terms as the "conservative" powers, or "economy" of the human organism. A true appreciation of this fact has also given rise to a noble school of physicians who regard the human organism as a self-healing institution, the medicines occasionally given under this treatment being meant to assist nature and not to counteract disease. Concerning this physiological power and other allied functions of the human spirit, says a medical authority, "By Materialists it is said that digestion is caused by the action of a certain organic matter called *pepsin* in conjunction with several free acids called lactic, acetic, hydro-chloric. While the truth is, especially in mankind, the peristaltic movement in the alimentary canal like the motion of the innumerable glands in the mucous membrane, and therefore digestion itself is caused independently of the many wondrous cerebro-spinal centres, by the *soul-principle* acting through the filaments of the sympathetic system, which is the residence and fulcrum of the automatic instincts and especially of those *vital self-intelligent* principles which flow from the ethers and essences in the constitution of nature into similar substances in the spiritual organisation of man. Hunger, therefore, is a universal voice of the soul in behalf of itself and the dependent

body; and digestion is an appropriation by the soul of whatsoever is supplied for the upbuilding of both itself and body."

Lastly, the complicated relations into which the passive organs of sense enter with the active vital organs, offer a most strong ground of inference for the existence of *Atmá*. The colour or the smell of an object soon recalls its taste, and the idea of its taste immediately stimulates the tongue to secrete large quantities of saliva, as if in readiness to eat the substance. It is in fact by this very process that large quantities of saliva are obtained for experimental purposes from the tongues of dogs by presenting to their sight delicious dishes of the fleshy food, without actually allowing the dogs, at least for the time being, to partake of it. Such indeed is the complicated relationship of the functions of the organs of sense and of the vital organs, that serious diseases may be started up or caused by the associations thus started up by a single perception. All these facts lead to the inference of a central conscious being here called *Atmá*.

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# ERRATA CONTINUED FROM PAGE 55.

| *Page.* | *Line.* | *Incorrect.* | | *Correct.* |
|---|---|---|---|---|
| 21 | 3 | posses | ... | possess |
| 24 | 17 | details | ... | detail |
| 33 | 25 | the Ribhus | ... | Ribhus |
| " | last line | the Ribhus | ... | Ribhus |
| 35 | 20 | philanthropes | ... | philanthropists |
| 49 | 24 | passses | ... | passes |
| 51 | Strike | off the foot note. | | |
| 57 | 40 | then | ... | then that |
| 63 | 30 | molded | ... | moulded |
| " | " | (-Sindu-i-, | ... | (-Sindu-i,) |
| 71 | 30 | Kála there, | ... | Kála, there- |
| 72 | 20 | Rig Yajuh | ... | Rig, Yaju |
| " | 30 | on | ... | in |
| 73 | 2 | him | ... | Him |
| " | 3 | himself | ... | Himself |
| 75 | 30 | interpret | ... | misinterpret |
| 76 | 7 | Vedas, proper | ... | Vedas proper. |
| 78 | 2 | in turns | ... | in turn |
| 82 | 3 | the Monier | ... | Monier |
| " | 25 | Vedas! | ... | Vedas? |
| 84 | 14 | and true | ... | true |
| 86 | 10 | more. | ... | more? |
| " | 32 | flat | ... | fiat |
| 92 | 26 | cognition, feeling | ... | feeling, cognition |



# ISHOPANISHAT.

## ओ३म्

ईशावास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

1.—By one Supreme Ruler is this universe pervaded, even every world in the whole circle of Nature. Enjoy pure delight, O man, by abandoning all thoughts of this perishable world, and covet not the wealth of any creature existing.

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कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

2.—Aspire, then, O man, to live, by virtuous deeds, for a hundred years, in peace with thy neighbours. Thus alone, and not otherwise, will thy deeds not influence thee.

---

असुर्या नाम ते लोका अन्धेन तमसावृताः।
तांस्ते प्रेत्यापिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

3.—To those regions where Evil Spirits dwell and utter darkness prevails, surely go, after death, all such men as destroy the purity of their own souls.

---

अनेजदेकंमनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत्।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

4.—There is one unchangeable, eternal, intelligent Spirit, even more vigorous than mind. Material senses cannot perceive Him. * Therefore the sage withdraws his senses from their natural course and perceives the Supreme Being everywhere present.

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* I would translate the 2nd sentence thus:—"Therefore a sage does not follow his senses in the pursuit of their *vishyas* (objects) and realizes the presence of the Supreme Being everywhere.—ED.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

5.—He moves all but Himself does not move. To the ignorant He is far, but to the wise He is at hand. He pervades inside and outside of all.

---

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विचिकित्सति ॥ ६ ॥

6.—"He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever."

---

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

7.—How can joy and sorrow overtake him who, through wisdom, perceives the Unitary Spirit as dwelling in all beings?

---

सपर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

8.—"He overspreads all creatures. He is entirely Spirit without the form either of a minute body, or an extended one, which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect, omniscient, and omnipresent. He has from all eternity been assigning to all creatures their respective purposes."

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अंधन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाꣳ रताः ॥ ९ ॥

9.—"Miserable are they who worship ignorance; but far more miserable are they who arrogantly presume knowledge."

---

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

10.—Saints, wise and firm, assure us that ignorance, the life of senses, produces one result; and knowledge, the life of spirit, produces exactly the reverse.

---

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

11.*—He, who realizes both, passes through physical dissolution by virtue of the life of senses, and enters into immortality by virtue of the life of spirit.

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अंधन्तमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यां रताः ॥ १२ ॥

12.—Miserable are they who worship atoms as the efficient cause of the world; but far more miserable are they who worship the visible things made of atoms.

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अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

13.—Saints, wise and firm, assure us that the worship of atoms leads to one result, and that of things visible to the reverse.†

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* Swámi Dayanand Saraswati explains this *Mantra* as follows :—

" He who realizes the value and nature of deeds and knowledge simultaneously, triumphs over death by virtue of good deeds and obtains immortality by virtue of true knowledge. (*vide* "Sattyárth Prakásh," p. 232, 3rd Edition.—ED.)

† In my humble opinion the word *another* would better express the text if it be substituted for the last two words, "the reverse," in 13th *Mantra*.—ED.

संभूतिञ्च विनाशञ्च यस्तद्वेदोभयꣳ सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

14.—He, who realizes both, enjoys after death which is the consequence of the worship of things visible, immortality, the fruit of the realization of divine power displayed in atoms.

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हिरण्मयेन पात्रेण सत्यस्यापिहितं मुख ।
तत्त्वम् पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १६ ॥

15.—"O Thou who givest sustenance to the world, unveil that face of the *true* sun which is now hidden by a veil of golden light, so that we may see the *truth* and know our whole duty."

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पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह । तेजो यत्ते
रूपङ्कल्याणतमन्तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ।१६।

16.—O Sage of sages, Preserver, Ruler, Eternal Light, and Life of the creation! gather up Thy rays, so that I may be able to feel Thy glorious presence full of beatitude. This alone is my earnest prayer.

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वायुरनिलममृतमथेदं भस्मान्तꣳ शरीरम् ।
ओ३म् क्रतो स्मर क्लिबे स्मर कृतꣳ स्मर ।।१७ ॥

17.—The air shall sustain the immortal spiritual body, the gross one shall only last till cremation. O thou! who hast sown the seed of deeds, remember that the same thou shalt reap.

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अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम ॥१८॥

18.—O All-wise Being! Thou art the source of knowledge. Inspire us with Thy wisdom, lead us to rectitude, and drive off our evil. To this end, we repeatedly praise Thee and adore.

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ISHOPANISHAT.

# EXPOSITION.

RELIGION, as society at present exists, has been grossly *misconceived*. Artificial prayers, consisting of set phrases, uttered almost unconsciously, or, at the best, in a state of semi-consciousness, by unfeeling hearts, who, in their lives and conduct, have betrayed inhuman vices, cruelty, uncontrollable passions, strong antipathies and inexcusable weaknesses; forced ceremonials, adopted through imitation, habit, fashion, custom, or fear of society; costly, useless, energy-wasting and time-consuming rituals; bold iniquities, that priests and leaders of sects have practiced, establishing inequalities of men in the sight of Heaven; these and similar other *absurdities* have usurped the title of *religion*, and have inundated the world with an uncontrollable flood of misery, vice, crime, war and bloodshed. The countenance of religion has become completely disfigured by looks of mutual hatred and diabolical enmity, by freaks of vengeance and ambition, by anxiety-toned glare of selfish eyes, by anger-broken brow of intolerance, and by the dreadful pallour of falsehood-poisoned faculties.

Reason and faithfulness have been divorced from the entire domain of intellect. Religion has become synonymous with a mere profession of creeds or opinions Mere faith has been substituted for living good lives and doing gracious deeds. *Words* have dethroned *works*. Superstition and mythology have dictated explanations of the mystery of the universe—explanations that are not less interesting, nor more true than the tales of Arabian Nights. Metaphysics has been driven to bear witness to the competency of the story-telling, lie-manufacturing machinery of these explanations. Guess and conjecture fill the room of exactness and certainty. Dreams have been enthrusted upon society as facts. Imagination has been strained to yield forth supernatural theology, preternatural miracles and unnatural doctrines. Human nature has been vilified, insulted and stigmatized, as wholly depraved. Hope and expectation have been banished from the future. Eternal hell-flames and mighty engines of torture have been forged and imposed upon the people instead.

Many useful and noble faculties have been denied their privilege, others have been completely suppressed; whereas some have been put to severe persecution and trying ordeal. The whole stock of energy has been consigned to bigotry and dogmatism. Such, in fact, has been the office of religion.

Many gifted intellects, endowed with clear heads, have perceived this ruinous character of religion, and have revolted at it. And such is the sad spectacle still presented that many minds do yet revolt at it, and feel an aversion towards religion which is highly prejudicial to the interests of progress and truth. The noble conceptions which *true religion* might have engendered, the joys that might have sprung therefrom, fertilizing and gardenizing the soil of life, are entire strangers to the necessarily sceptical honest, truth-seeking minds of present times.

Is not all this deplorable ? Is nothing better possible ? Are we to be set adrift on the ocean of *uncertain*, yet *honest* scepticism ? Is the mystery of life really insoluble ? Perhaps, it is not given to man to understand the nature of things ! If it be so, life would be a sad spectacle indeed ; pains and miseries of this world would be simply unbearable.

Fortunately, however, the above is attributable to human ignorance of true religion. True religion is free from all artificiality and fabrication. True religion is not merely an oral profession. It is no mythology. It is a living essence. It is highly *practical*. It is founded on *entire truth*. It takes for its basis the *harmonious development of all the faculties*, the righteous unfolding of all our capabilities of knowing and being.

Religion, true religion, consists in living a life in Divinity ; for,

> " There's a Divinity that shapes our ends,
> " Rough-hew them how we will."

To realize the existence of this Divinity and to feel its presence everywhere and at every time with us, is the first lesson to be learnt in religion. The *conception* that Nature with her immutable laws and inexhaustible energies, with her infinity of forms and phenomena—is not an edifice of " chance," but has the positive fact of an Ever-active and Moving Principle diffused throughout Nature for its basis, is the beginning of religion. When one has *realized* this, and, in the joyous depths of his consciousness, can exclaim, " BY ONE SUPREME RULER IS THIS UNIVERSE PERVADED, EVEN EVERY WORLD IN THE WHOLE CIRCLE OF NATURE," he is *then* fit to take a step further, and learn the lesson of individual reformation. But the lesson of individual reformation is never received till man has learnt to penetrate, through the fleeting forms and phenomena of Nature, into Nature's God.

Nature widely spreads her *evanescent* charms and *fleeting* beauties everywhere. Man is easily misled by her alluring attractions and wild enchantments to forget the *Everlasting*, *Eternal* God that resides in the interior of and pervades each of her *ephemeral* productions. The human mind, when as yet undeveloped and unrefined, is soon held in captivity by the bondage of sensuous phenomena of world. The gorgeous display of riches and wealth, the pompous show of rank and dignity, the luxuriant abundance of opulence, the licentious sensualisms of ease and affluence, not unoften unbalance the young unsophisticated mind, and merge him into a sea of *worldly* ambitions, and expose him to the *earthly* anxieties of Envy, Passion, Jealousy, Hatred and Vice. Not seldom is man thus blinded to the interests of his everlasting life ; and the true delight that ever enters the bosom of a devotee who, while holding himself aloof from the affections of this phenomenal world, contemplates the All-pervading God of the Universe in His bounteous dispensation throughout Nature, is thus a stranger to him. Man, consequently, requires to be reminded that this world is a fleeting show, that the pleasures of senses are never permanent, that an earthly life is an unweedy garden that never grows to seed, and that empty titles, names and honors, reaped in this world, will not last long. It is wrong to hold out our affections for things perishable. The Eternal, the Everlasting should engage our attention, draw our affections, absorb our interest, and excite our aspirations, for, then alone, is true delight possible.

Wouldst thou, O man, flee from the evils of this world, from the glamour of earthly pomp and deception? Wouldst thou get rid of envy, passion, jealousy and hatred? Wouldst thou be released from the restraints, burdens, cares and anxieties of earthly bondage? Dost thou seek for the *pure everlasting* enjoyment of peace and happiness? Then, "ENJOY PURE DELIGHT, O MAN, BY ABANDONING ALL THOUGHTS OF THIS *PERISHABLE* WORLD."

When thus conceived, what a blessing is religion, pure religion! Its lessons are full of wise and useful teachings. Led from Nature Nature's God, we learn to contemplate the perishableness of this world and dislodge our affections for it. When thus fitted, we are able to take a step further; and that leads directly to individual reformation, which essentially depends upon the perception of *justice*, a principle deepest engrained in human nature.

There *is* a Deific Essence that rules and governs all by a *general wise providence*, intended for *the highest good of all*. This universal providence enlivens the minutest atom as well as the largest sun, and fits the one and the other each for its respective mission which is the highest good of all. A realisation of this providence working for the highest good of *all*, and a sympathetic vibration with the pulsations of this providence constitutes a true perception of the principle.

The highest good of all being the object, the wondrous system of Nature is the Divine Institution fulfilling this mission in a truly wondrous and sublime manner. Its eternal, immutable, unchangeable laws are the Divine code of perfect legislation, breathings from the essence of the Deity, modes in which He eternally lives, rules and governs all. He keeps no vigilant, watchful, designing, conspiring, and often-times dishonest, corruptible police to keep a record of each one's doings, and to superintend his actions, lest they disturb the general peace of His subjects. The Divine Institution is not susceptible of such weaknesses. Each one's memory is his infallible record-keeper, whereas the sensible organisation that apprises each of pleasure and pain, is the omnipresent police whose mission is not to punish but to teach lessons and to reform. There are no courts where law suits are decided; but social feelings, affections and other emotions are the interior chambers of the mind, where Reason sits on the throne of perpetual judgment. This is the *universal* machinery employed in the Institution of Nature. And its object being the highest good of all, it is so regulated that the personal good of each, on the whole, consists in the good of all. The eternal and immutable laws of Nature, consequently, recognize no special obligations, no individual isolated rights, and are no respecters of persons. One way the whole current of Nature flows—THE COMMON WEAL. No violation of this common course is possible without involving the transgressor in the consequences of his transgression—consequences by virtue of which he is thrown off from the common course, for a moment, to leave the general current undisturbed, to get himself purified, rectified, and resigned, if not willing to be subservient to the interests of the universal whole.

The law of justice, that keeps each being in peaceful relations with his neighbour, and dictates to him the standard of purity of his own soul, also enjoins upon him the *self-chosen* and *pleasing* duty of living in peace with his neighbours, and in tune with the external world. The destruction of this equilibrium is what constitutes discord, disease, misery, war and destruction. Should any individual, therefore, attempt to disturb the general peace, the indispensable

consequences of this *transgression* will inevitably devolve themselves upon him. But far different is the case *of one* who consciously and wilfully adopts the career that Providence has designed and regulated for all. His path, though difficult in the beginning, leads straight to individual happiness and social welfare. His is a path of peace and tranquillity. No envious heart-burn, no exhausting emulation, no feeling of contempt or disgust, no despair or disappointment, no discontentment with his environments ever prompts him to swerve from the righteous course and spoil the temple of his personal health and individual existence. On the contrary, his social and fraternal feelings are saturated to satiation, his disinterested nature uplifts him above ordinary persecution on one hand and selfishness on the other, his reason is unclouded, and his will pure and undefiled. For, let man once comprehend that there is a wise Providence that regulates the affairs of the boundless universes around us by the ordination of general laws, let him once to his satisfaction understand, comprehend and know these general laws, and feel the existence of this Providence in the depths of his heart fully enough never to forget it for a single moment in his life, let him once enter this condition, and he will feel the unity of his spirit with that of others. He will find himself in tune with all others. Then will arise a perception of true brotherhood with mankind, for it will be seen that our delight consists in making others delighted, our happiness in making others happy.

It is this perception of universal justice (which regards all mankind as one brotherhood and impels man to seek the harmonization of his interest with duty, lest, in not doing so, he may transgress the motion of natural currents that lead to general good), that can keep one willingly and delightfully from infringing upon the rights and liberties of others. Thus alone, when in accord with the maxims of universal justice, can he truthfully exclaim "COVET NOT THE WEALTH OF ANY CREATURE EXISTING." Only then, and not till then, is true individual reformation possible.

Religious progress, however, does by no means end here. Merely to keep one's self aloof from the turmoils of this earthly life, to remain, as it were, unimpressed by the fleeting show and vanity of this world, or lastly to abstain from infringing upon the rights and liberties of others, is but the negative or prohibitive side of religion, with which even sinful indolence, coldest indifference, conniving reticence, and an abetter's silence are compatible. Religion is too positive to be restricted to these mere prohibitive duties. The wondrous organization of man endowed with *potent* energies and *vivacious* capabilities, has some *more imperative* demands, points out to the existence of some higher ends, and cannot be silenced by the dictates of mere prohibitive morality. For purposes of mere peaceful enjoyment, never in conflict with the enjoyments of others, a passive organization would have been quite enough. But man possesses active powers, innate energies, and stirring elements; and all these are not in vain. They beckon him towards the *constant application* and *energetic employment* of all his bodily and mental powers for the glorious end of achieving peace and happiness for himself and his neighbours. Activity and not sluggishness is the law of nature. Animate and inanimate Nature, both, is full of lively energy and restless animation. Nothing is idle. The ant is ever busy, the earth we live upon ever whirls round and round, the plants and trees are ever employed in their growth, the air is always circulating and the waters are always bubbling and flowing! Look round and say, what religion does Nature enjoin, what lessons does it widely outspread? Everywhere in the domain of Nature, the inherent forces are ever busy in manifesting their presence,

Nature enjoins but one religion, and that is Action, incessant, untiring, powerful, energetic Action,—for good, for glory, for health and for happiness of Each and All. "ASPIRE, THEN, O MAN, TO LIVE IN VIRTUOUS DEEDS FOR A HUNDRED YEARS IN PEACE WITH THY NEIGHBOURS. THUS ALONE, AND NOT OTHERWISE, WILL THY DEEDS NOT CONTAMINATE THEE."

To one who leads a life of incessant useful activity, how beauteous is the universe! It is a rich mine of happiness that only requires digging down and taking possession of. And what are human faculties to him? Speech with its power to soothe and to bless, music with its power to calm and to refresh, affections with their mainsprings to elevate and to support, and thoughts with their wings to take the loftiest flights and to soar; these and other faculties are full of hidden beauties. Each organ is pure and holy, as its mission is noble and sublime. Can one admire this beauty of the human system, appreciate it at its worth, comprehend its holiness, desire its purity and still remain disagreeable, discordant and deformed himself? No, he is too alive to the beauties of internal purity and the lustre of inward holiness, ever to linger in the darkness of filthy sensualism or hell of moral decrepitude. Purity of motives, holiness of deeds and loveliness of lives are the internal beauties that he prizes most, and values above all. He cannot degrade himself by destroying this internal beauty, for he is alive to the truth that "TO THOSE REGIONS WHERE EVIL SPIRITS DWELL AND UTTER DARKNESS PREVAILS SURELY GO AFTER DEATH ALL SUCH MEN AS DESTROY THE *PURITY OF THEIR OWN SOULS*" He is rather filled with joy at the glorious capabilities of his existence and at the priceless gift of life, is inspired with gratefulness for His endowment of reason, and moved to thanksgiving for the possession of his moral nature. His spirit is moved with gratitude towards Him who pervades all immensity, animates the orbs of heaven and the worms of earth, and destines them for ceaseless action for millenniums to come. Where is there an object in the unfolded universe, that does not inspire the grateful mind to sing praises of Him who reigns supreme everywhere, showering beauties and blessings around? In due acknowledgement of our gratefulness and our dependence upon Him, our souls rise in worshipful attitude towards Him, who is "ONE UNCHANGEABLE, ETERNAL, INTELLIGENT SPIRIT, EVEN MORE VIGOROUS THAN MIND." It is true that "Material senses cannot perceive Him." but the heart bends in homage, ever grateful for the beauteous gifts of providence. Flavours, odors, colors, sounds and other external impressions may affect the externally-minded man and render him forgetful of the source from whom all these flow, but one in whose spirit beauty blooms, and gratitude rises with fragrant incense of submissive homage, cannot help penetrating beyond them. He "WITHDRAWS HIS SENSES FROM THEIR NATURAL COURSE AND PERCEIVES THE SUPREME BEING EVERYWHERE PRESENT.' No more do the delusive phenomena of the world delude him. Sensuous charms and external vanities no more blind his expanded and internally-unfolded vision. Far from external strife, and in the quiet of his mind, he perceives the Supreme Being that MOVES ALL BUT HIMSELF DOES NOT MOVE. Yes, to the worldly-minded, passion-stricken, ignorance-ridden individuals, *He may be far*, BUT TO THE WISE HE IS AT HAND," for, "He pervades *inside* and *outside* of ALL." For a mind thus moved with the spirit of greatefulness, discord, discontent and disturbance exist no more.

For, what are jealousy, hatred, envy, contempt and other dicords but different forms of antipathy? And how can antipathy exist, when one has realised for all mankind a common destiny, when one perceives each spirit moved by kindred influences of the same Providence, each item of the vast universe animated by the same breath and each individual heart flaming with identical heaven-lighted fires. All differences and distances melt away. Human kind is one family. All are brothers. There are no enmities, no rivalries, no jealousies and no oppositions. Under the patronage of such a mental exaltation, one is delightfully led to consider "ALL BEINGS AS EXISTING IN THE SUPREME SPIRIT AND THE SUPREME SPIRIT AS PERVADING ALL BEINGS," and "CANNOT VIEW WITH *CONTEMPT* ANY CREATURE WHATSOEVER;" nor can "joy and sorrow overtake him," for, he perceives through His wisdom "the unitary SPIRIT THAT DWELLS IN ALL BEINGS."

Reverance, admiration and love are the only feelings that actuate *him* whose perception extends to the Unitary Spirit of the universe. When one reflects, how one is moved with reverence even towards those surperiorly endowed individuals, who, though superior, are fallible, finite, liable to pain, ignorance, disappointment, weekness and their consequences, it ceases to be a wonder that he should be moved with greater respect, admiration and reverence towards Him who "OVERSPREADS ALL CREATURES, IS ENTIRELY SPIRIT, WITHOUT FORM, EITHER OF A MINUTE BODY OR AN EXTENDED ONE, WHICH IS LIABLE TO IMPRESSION OR ORGANISATION," "WHO IS THE RULER OF THE INTELLECT, SELF-EXISTENT, PURE, PERFECT, OMNISCIENT AND OMNIPRESENT,"—THE KIND FATHER "WHO HAS FROM ALL ETERNITY BEEN ASSIGNING TO ALL CTEATURES THEIR RESPECTIVE PURPOSES."

Blessed are they who enjoy the knowledge of this Divinity, this Omnipresent Providence. Excessive joy dwells in the conscious depths of those who feel the presence of this Great Reality. Life is a rich luxury, an immanent blessing, an eternity of enjoyment and growth. Death is swallowed up in victory. But miserable are they who are tied within the meshes of *ignorance* all around. Insensible of this Great Reality of the universe, can *ignorance* go further? See what a wreck it makes. There is nothing more hideous than *ignorance*. It has been truly said that when man only once becomes conscious of his *ignorance*, it is simply unbearable. Wisdom, therefore, begins with the *consciousness* of *ignorance*. The wise Socrates was right, assuredly right, when he said, "I only know that I know nothing." All discord springs out of *ignorance*. See what a hideous picture it presents. Says immortal Pâtanjali. :—

"अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या"

"Fourfold is the fearful power of *ignorance*. It leads its pitiable victim, in the first place, to conclude that this visible, audible universe, the very elements of which are given to decomposition and decay, shall last for ever, that this gross physical body, this *mortal* coil, is the only thing that lasts after death. In the second place, it leads him to the horribly erroneous conviction that female beauty,—beauty which has been styled by some philosophers as a silent cheat-practice of falsehood, theft and the like, the very essence of which breathes filth and impurity, are enjoyments pure and desirable. In the third place, it plunges him into that ocean of pain and misery, the sea of passions and sensualities, in

the gratification of which the blind victim of Ignorance imagines the acquisition of pleasure and of happiness. Fourthly and lastly, the victim of Ignorance has no conception of soul and spirit. To him there is no soul beyond this material, ponderable, visible substance." Such is *ignorance*, and as such it may truly be called *the life of senses*, for, what is it but a recognition of no happiness beyond sensual pleasures, of no life beyond that of senses, and of no world beyond the sensible one? Surely "MISERABLE ARE THEY WHO WORSHIP IGNORANCE; BUT FAR MORE MISERABLE ARE THEY WHO ARROGANTLY PRESUME KNOWLEDGE." For, he is not wise who presumes to know more; who claims to carry a pile of books in his brain; or a thick cluster of words and phrases in his memory; or a shower of sarcastic vocabulary in his tongue; or a borrowed magazine of that stuff (which is so useful for purposes of victory in intellectual warfare, commonly known by the name of *arguments*) in his promiscuous store house, called the *mind*. *Wise* is rather he who feels *nobly*, thinks *nobly*, lives *nobly* and *ACTS NOBLY*. The difference between *wisdom* and *ignorance* is the difference of opposites. Wisdom is life perpetual, happiness eternal, and peace for ever. Ignorance is all the misery, all the crime, all the sickness, all the evil, that exists in this world. The difference between Wisdom and Ignorance is all the difference that is possible in this world. They were not wrong who proclaimed "THAT IGNORANCE, THE LIFE OF SENSES, PRODUCES ONE RESULT; AND KNOWLEDGE, THE LIFE OF SPIRIT, PRODUCES EXACTLY THE REVERSE."

But blessed is the wise man who gets good out of evil and nectar out of poison. For a wise man, *the very senses* have a sacred function to perform. This is the function of कर्मोपासना (*Kürmôpásana*),—that well-ordered, righteously regulated religious life which leads to emancipation from bondage, from sin's from misery and from death. Yes, wisdom extracts discipline out of senses, righteousness out of passions, elevation out of affections, emancipation out of ignorance, and yields forth as its fruit everlasting *bliss* and *immortality*. Of such, has it been said, "HE WHO REALIZES BOTH, PASSES THROUGH PHYSICAL DISSOLUTION BY VIRTUE OF THE LIFE OF SENSES, AND ENTERS INTO IMMORTALITY BY VIRTUE OF THE LIFE OF SPIRIT."

Many are the victims of Ignorance and direful are the forms it assumes. One of them is what may, for want of a better name, be called scientific atheism. This is a belief in the omnipotence of atoms. The externally-minded scientific man, whose mind is replete with conceptions of matter and motion, with dynamical and mechanical explanations, ever true to his instinct of never believing any thing except on the testimony of his senses, begins the task of crude analysis. He dissects organised structures, nerves, muscles and tissues, and re-dissects. but throughout all the labyrinths of the brain, all the complicated net work of veins and arteries, he finds no trace of an intelligent God; all is motion or matter in motion. He begins his physiological researches and ends in chemical and nervous action everywhere. Again he leaves the organic department of nature, and analyzes and decomposes. and again analyzes and decomposes each solid and liquid and gas, now in a crucible, then in a retort, now by means of heat, and then by means of electricity, here with reagents, and there with reactions, but meets everywhere with atoms, their affinities and their valencies, but nowhere with God. On the *positive* evidence of *direct* observa-

tion, and from the *infallible* platform of *personal* experience, with his head raised in the *proud* majesty of *knowledge*, and his spine straightened with the *nervous* energy of *natural* forces, he bids farewell, a last farewell to the barbaric dogma of a belief in the existence of an intelligent, all-pervading, all-moving Principle His belief in the potence of atoms is boundless. They are *unanalyzable, undecomposable, simple monads, uncreated* and *eternal* in their existence, endowed (not by anything else, but naturally through necessity of existence) with inconceivable motions. In the vast *chaotic* operation of these atomic forces, specific atoms met through accident and selection, united together, assumed a *temporary* organization, exhibiting signs of breathing conscious life. This germ of life, on account of wholly unexpected and incomprehensible circumstances, under favorable conditions, (favorable through chance or selection) propagated itself and multiplied. Great was the *struggle for existence*, then raging. Many fortunately organized beings were, in the course of this struggle, again hurled back into the atomic chaos whence they sprung. This is *Extinction*. But some fortunate organizations (fortunate, not through merit or desert, nor through design, but *fortunate somehow*) survived this diresome catastrophe, and prospered. Their organization modified and developed new organs, and remodified and redeveloped, till man appeared on the stage. Now man, this man, the product of fortuitous combination of atoms, with his heated brain, exudes entirely unsupported doctrines of immortality and Providence. Can a sensible man believe such dogmas? Vain are thy efforts, O theologian! to construct an edifice of religion on the foundation of sand. Human race, as a race, may, for long ages to come, survive, but individual man shall only go back to the vile dust from whence he sprung.

Such is *scientific atheism*. All is uncertain and unreliable. Life is but an accidental spark produced by the friction of mighty wheels, the blind whirling motion of which constitutes the phenomena of the universe. There is no hope of futurity, no consolation for oppressed virtue or disappointed justice, hereafter. A natural result of which is that the worshipper of *omnipotent atoms*, dashed headlong into a sea of unrighteousness and immorality, tramples all justice without a pang, suppresses all virtue without a sigh, and over the wreck of all that is noble and elevating in human nature builds his philosophy of *desperate-ism*. He is desperate in his actions, desperate in his logic and desperate in his feelings. Or perchance his is a philosophy of *resignation*. Desperate or resigned, *there* are the signs of brutal violence to human nobility rendered, and as is the case of all violence rendered to human nature, the subject is agitated, disturbed, listless, melancholy, petrified or simply unconscious of himself. Miserable, though, is this extreme form of scientific atheism, there is a softened form of it, however, which is compatible with a certain and a very high degree of morality. For, there is in the scientific atheis,t a strong belief, at least, in the unchangeable, and immutable nature of laws, or of the order of Nature. He is not superstitious. In the world of effects, at least, he is a master. Miserable and disturbed as his life of the interior may be, his external life is, no doubt, a complete success. But far different is the case of one who, through superstitious ignorance, neither has any conception of the Intelligent Ruler of the universe, nor a definite conception of any law or order in the universe, but substitutes for the ennobling belief of a monotheist or the *natural* dependence of an atheist, a mean, grovelling or debasing worship of elements like earth, or of objects like stones and trees, or

even of bodies of men. Of such degrading and debasing forms of theism, the world is full. There is the homotheism (man-worship) of the Christians, the Loco—theism of the Mahomedans, the idolatry of the pagans, the pantheism of the Vedantis, and the polytheism of the Hindus; and all bigotry, dogmatism, sectarianism, intolerance and fanaticism of which the world's history is so full, is wholly attributable to, and is a standing evidence of, the miserably degenerated condition of the people at large. Incalculable are the evils that flow from the worship of things visible. Truly has it been said, "MISERABLE ARE THEY WHO WORSHIP ATOMS AS THE EFFICIENT CAUSE OF THE WORLD, BUT FAR MORE MISERABLE ARE THEY WHO WORSHIP THE VISIBLE THINGS MADE OF ATOMS.

Leading, as they do, to *widely differing results*, scientific atheism and various forms of worship of things visible are capable of a use to which wisdom puts them, when they are no more those disgusting things that they were. The mighty hand of wisdom extracts out of things visible that sense, education and useful application which is the primary basis or the granite-foundation of all interior development. Man's life-term is thus converted into a pleasant, instructive, invigorating, power-awakening journey that leads through the invisibleportals of death to calm eternal. Not alone is the visible material of the universe thus converted into a rich, useful store for future, but the *invisible undecomposable atoms* also are, by the touch of wisdom's hand, seen to be the seat of the power of the Almighty Maker. Atoms are but the vehicle through which the Lord Divine sends forth everlasting energy and life into the visible. Thus "HE WHO REALISES BOTH, ENJOYS, AFTER DEATH WHICH IS THE CONSEQUENCE OF THE WORSHIP OF THINGS VISIBLE, IMMORTALITY, THE FRUIT OF THE REALIZATION OF THE DIVINE POWER DISPLAYED IN ATOMS."

Here let us pause, and take a survey of the great eminence to which we have ascended. There is God, the Supreme Ruler of the universe, pervading in all, distributing justice for all, and assigning for each and all, their respective mission. Here is man endowed with potent, active faculties, energetic capabilities, and all-achieving powers, adequate to fulfill the mission to him assigned; and here is a glorious, beautious universe, so attractive, so useful, so beautiful, so harmonious that the heart rises in *utter gratitude* to the Great Dispenser of all gifts, "O THOU WHO GIVEST SUSTENANCE TO THE WORLD, UNVEIL, THAT FACE OF THE TRUE SUN WHICH IS NOW HIDDEN, BY A VEIL OF GOLDEN LIGHT, SO THAT WE MAY SEE THE TRUTH AND KNOW OUR WHOLE DUTY." O PRESERVER, SAGE OF SAGES, RULER, ETERNAL LIGHT, LIFE OF THE CREATION! GATHER UP THY RAYS, SO THAT I MAY BE ABLE TO FEEL THY GLORIOUS PRESENCE FULL OF BEATITUDE. *THIS ALONE IS MY EARNEST PRAYER.* Wonderful is the immortal life Thou bestowest, and wonderful the justice Thou dealest. Sublime is the process by which *the immortal spiritual body* (सूक्ष्म शरीर) *is raised* out of the gross physical one and supported. For, even after death, Thou peoplest us in a world, the enjoyments of which are the *fruits of the very seeds* that herewith our deeds we have *sown.*

"O ALL-WISE BEING! THOU ART THE SOURCE OF KNOWLEDGE, *inspire* US WITH THY *wisdom*, LEAD US TO RECTITUDE,

AND DRIVE OFF OUR EVIL. *To this end,* WE *repeatedly* PRAISE THEE AND ADORE.

ओम् शम्

This little pamphlet contains an English translation with Sanskrit text of Ishopanished by Lala Guru Datta M. A. (Assistant Professor) of the Lahore Government College. The learned translator has appended a skilful exposition of the hymns which are shown to inculcate the principles of the true religion.

(Serial No 510, Register No. 2167, Supplement to the Punjab Government Gazette dated 27th June, 1889.)

## Note on Arguments in favour of Vedic Revelation.

1. No affirmations of the Vedas are contradicted by the laws of nature. Nay they are positive laws of nature.

2. The word-structure of the vadas is founded upon a super human principle the words being taken by their *genial* and *general* interpretations and not in their conventional sense.

3. Without some or other kind of educatian no man is able to discover laws of natnre nor even to be able to have a laugnage or expression. This argument can be of use to us when it is proved not only that vedas are the oldest books of the world, but that they are coeval with the advent of man.

Leaving out any discussion on the potency of these arguments, there is one point in connection with the pamphlet worth consideration.

Are or are not mental powers of themselves capable of doing any thing? Reason, the present developed (by Revelation) reason is the test of true Revelation. Why then admit Revelation at all? There is a necessity of belief in revelation for our question is not as to what the *standard* of *truth* is but as to what are the *facts* of the *primitive world*. That reason is incapable of unfolding itself without the aid of revelation is however unproved, unless it is shown how? Even lower animals have some comman modes of reasoning. Though their reasoning is limited by arguing from similar to exactly similar. It is easy to show that man owes the superiority of his reasoning powers to the use of language, but can it be shown that man is incapable of the use of language without Revelation? If this be done, the whole question is resolved.

4. There is another reason in favour of Revelation and that is of the *eternity of shabda.* Owing to its subtlety and metaphysical acuteness it cannot be admitted innocently here. (For reference see Purva Mimansa first part). It is briefly this that shabda is eternal. All modern scientists admit that the store of energy in the world is constant. Now Shabda is also a kind of energy. Hence Shabda is quantitatively constant. Thus one part of the argnment is rendered tolerably concrete. But to prove beyond dispute that Shabda is eternal requires not only that the store of energy be constant but that although all other forms of energy may be convertible, this, the energy of Shabda, must be inconvertible. Now this cannot be true of human Shabda. It is to be discovered, which sense does the author of the Mimansa attach to the Divine Shabda so as to render it a form of inconvertible energy. That this energy is vibratile energy is highly improbable. I think the auther of the Mimansa maintains it as a form of *energia sensibilis,* an energy but a conscious (improperly rendered sensible) energy. I have before said that this is a very *subtle* argument, and requires a sharp intellect to develope it. However rudely I may have

sketched these arguments, I believe that unless these and these arguments alone are developed in a form suitable to the present stage of middle class intellect no proper solution of the quesstion will be obtained.

1. That Revelation, if possible, is possible, at the beginning of the world.

2 That there *cannot* be and *must not be* any logical inconsistency in believing revelation as possible on the datum of an *Omnipotent* God

These two propositions are to me as clear as any metaphysical proposition can be.

But the question seems to be between special creation, and evolutionary development.

More here after.*

LAHORE: The 19th May 1884. — Yours sincerely, GURU DATTA, *Vidyarthi.*

PREFACE TO THE

# VEDIC MAGAZINE

**The following preface to Pandit Guru Datta's Vedic Magazine, from which the main portion of this book has been taken, will, it is hoped, be found interesting—ED.**

THE interest excited in Vedic Philosophy, by the great stir caused throughout the religious world here and abroad by the revolutionizing and energizing spirit of SWAMI DAYANANDA'S teachings, is yet in its dawn. The wide world is but just awaking to the sublime and elevating sense of the Vedas. The sacred and antique realms of Sanskrit Literature, replete with the recondite knowledge of Nature and Nature's God, are yet unexplored. And the busy, practical, matter-absorbed, competition-worn present world stands strongly in need of an interior soul-reaching philosophy that might teach the people the beneficent principles of peaceful progress, and dispel the ignorance of party spirit and sectarianism, so congenial to the uncultured masses, by shedding its rays of benevolent and philanthropic wisdom.

Society, at present, needs be educated in the principles of true reform which consists not in "pandering to, or reflecting the popular sentiment," or in adapting ourselves to the "prevailing modes of thought and feeling," but in "*educating* the world out of its multifareous errors and unrighteousness."

An author has well spoken of the tendency of things to degenerate, when left to themselves. The remark holds especially good of all doctrines and philosophies. All philosophies require to be nourished up by constant controversy, comparison, application and exemplification, to keep up a vivid conception and

*This was a note addressed to me after perusing my *urdu* pamphlet called Maslah-i-Ilhám The doctrine of Revelation,) presented to him for his opinion.—ED.

living belief in them; otherwise, "the shell and husk only of their meaning is retained, the finer essence being lost."* The Vedic philosophy is no exception to this rule. Indian History, from the time of Mahabhàrata up to this day. is an ample illustration of this degeneration of Vedic philosophy. The spirit of pure and simple truth, so characteristic of the Vedas, had departed from them, and left behind the remains of petrified mythic names, upon which was subsequently raised the structure of Puranic mythology and modern philology, till Swami Dayanand, with his native genius, strove to commune with the *Rishis* of old, and with his logical, controversial, magnetic intellect, restored the Vedas to their primitive position of "self-illuminating knowledge."

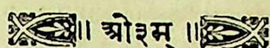
A continuous preservation, therefore, of this "self illuminating knowledge," from the attacks of time-honoured superstition, sophisticated philology and materialistic thinking, is undoubtedly one of the needful labours of the day.

It is with these objects in view that the **Virajananda Press** undertakes to publish a *Monthly Magazine*, to be styled the **Vedic Magazine**, in English, of 48 octavo pages, purely catholic, free-spoken and independent in spirit, admitting of *well-written* articles on all subjects of religious, moral, social and philosophical interest.

To meet the needs of the ever-increasing interest in the Vedas, by presenting translations, abstracts, reviews and criticisms on different portions of Vedic literature; to picture the interior truths of Vedic philosophy, so needed in this age of externalism; to present the *philanthropic and benevolent* religion of the Vedas, in contrast with the *sectarian*, or *communitarian*, but not *humanitarian* religions of the world; to attack time honoured and ignorance-begotten superstitions; to teach the principles of true reform as distinguished from time-serving and popular policies; to keep alive the pure and simple truths of the Vedas, by presenting controversial articles and reviews; to remove the wilful misinterpretations, or sincere misunderstandings of selfish priestcraft, pedantic philologists and shallow materialists; these are the high and difficult objects, which it shall be the attempt of the Magazine to aim at and as far as possible to achieve.

It is hoped that the generous reader who sympathises with these objects will freely extend his helping hand in this direction, for it is hardly possible to carry out any high and thorough-going religious or moral reform without *well-sustained* labour.

* Mills' Essay Lion berty.



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# MANDUKYOPANISHAT.

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ओमित्येतदक्षरमिद ँ् सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

"Om" is the name of the Eternal and Omnipresent Spirit. The *Vedas* and *Shastras*, and even the whole universe, when understood, declare the nature and attributes of the same Being. He, Om, encompasses the past, the present and the future, and is perfect. He encompasses even what the past, the present and the future do not comprise.

सर्व ँ् ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

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Notes—I. *Akshara* has been translated into 'eternal and omnipresent.' See Mahabháshya, Pátanjali's Commentary, 2nd A'hnika on the Seventh *Shiva Sutra*, Says Pátanjali:—

अक्षरं नक्षरं विद्यात् । न क्षीयते न क्षरतीति वाक्षरम् ॥ अश्नोतेर्वा सरोऽक्षरम् । अश्नोतेर्वा पुनरयमौणादिकः सरन् प्रत्ययः । अश्नुत इत्यक्षरम् ॥

—or *akshara* is that which does not decay, decompose, move or change; also, *akshara* (from the root *ash* and unadi suffix *saran*) means that which is all-pervading. Hence 'eternal and omnipresent.'

Swámi Dayánanda translates the passage thus in his Introduction to the Vedas, (*Rigvedádi Bháshya Bhúmika*), p. 44, lines 21—25.

ओमित्येतद्यस्य नामास्ति तदक्षरम् । यन्न क्षीयते कदाचिद्यच्चराचरं जगदश्नुते व्याप्नोति तद् ब्रह्मैवास्तीति विज्ञेयम् । अस्यैव सर्वैर्वेदादिभिः शास्त्रैः सकलेन जगतावोपगतं व्याख्यानं मुख्यतया क्रियते ॥

This is literally as we have interpreted.

Our rendering of *Bhútam*, *Bhawat* and *Bhavishyat* is that of substantives, meaning 'God encompassing the past, God encompassing the present and God encompassing the future, unlike the ordinary meaning of mere adjectives, meaning past, present and future, qualifying the word *Sarvam*. Also, we have translated *Sarvam* as perfect. For reasons, see Nirukta, Parishishta, 14th Chapter, 13th and 14th Kándas, where *bhúta*, *bhavishyat* and *sarvam* are given as names of God or Atma.

2. He is the Great God, perfect in all. He who pervades my soul is the Supernal Soul of Nature. The phases of His existence are four in number.

जागरितस्थानो वहिः प्रज्ञः सप्ताङ्ग एकोनविंशति मुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

3. The first phase is the wakeful phase. In this phase, God is manifest as diffused in external nature; causing incessant interaction among the *seven parts* that constitute the organisation of the Universe; determining the disposition of *the nineteen* organs of thought and correlation, *that* enable organisms to seek their enjoyments in gross palpable matter; and regulating, with precision and order, the physical motions of the Universe.

स्वप्नस्थानो ऽन्तः प्रज्ञः सप्ताङ्ग एकोनविंशति
मुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥ ४ ॥

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II.—*Atma.*—" the Supernal Soul that pervades.

सातिभ्यां मनिन् मनिणौ । उणादि सूत्र ४ । १५३ ॥

or *atma* is derived from the root *at* and *unadi* suffix *manin.*

अतति व्याप्नोतीतिवात्मा ।—Atma is that which pervades all.

Also See Nirukta, III, 15.—

आत्मातत्तेर्वाप्तेर्वापि वाप्त इव स्याद् यावद् व्याप्तिभूत इति ॥

Swami Dayánanda translates the passage, "अयमात्मा ब्रह्म" (one of the well-known *mahávákyas* of New-vedantins) in the SATYARTHA PRAKASHA, 3rd Edition p. 195, line 26, thus :—

"अयमात्मा ब्रह्म" अर्थात् समाधि दशा में जब योगी को परमेश्वर प्रत्यक्ष होता है तब वह कहता है कि यह जो मेरे में व्यापक है वही ब्रह्म सर्वत्र व्यापक है ॥

*Pad*—phase of existence (from the root *pad*, which means *gati*).

III.—*Saptanga*—seven parts of the organisation, (1) Head, (2) Eyes, (3) Ears, (4) Organ of Speech, (5) Organ of Respiration, (6) Heart, (7) Feet. They are also sometimes slightly differently enumerated. Explanation to follow.

एकोन विंशति मुखः—Nineteen internal organs of thought and correlation. They are the 5 organs of senses, *i. e.*, of hearing, touching, tasting, smelling and seeing; 5 organs of motion, *i. e.*, hands, feet, reproductive organ, organ of excretion and organ of speech; 5 *pránas*,

4. The second phase is the contemplative phase. In this phase, God is viewed as living in the interior design that fixes the relation of the seven parts to each other, or adapts the ninteen functions of correlation to the purposes in view, thus interlinking the several ideas that constitute the design, and giving to the Universe an invisible but interior organisation.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो. ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

5. When the human soul reposes in sound slumber, suspending all voluntary functions, neither willing, nor desiring,

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or vital nervauric energies, i. e., *prána* that in the act of respiration produces motion from outside inwards; *apán* that forces the air out of the lungs, *samána* that circulates the blood from the heart throughout the system, *udána* that stimulates the glossopharyngeal nerves and moves the muscles near the throat to draw in food and drink, and *vyana* that produces motion in all parts of the body. (See SATYARTHA PRAKASHA, p. 242, lines 15—18). *Manas*, or organ of will and desire; *Buddhi*, or organ of thought; *Chitta*, or organ of memory; *Ahankára*, or organ of individuality.

*Vaishwanara* has been here translated into God 'manifest as *diffused*, or '*causing incessant interaction*,' or '*determining the disposition*' of organs; or '*regulating the motions*' of the Universe. Yaska thus says of *Vaishwanara*, वैश्वानरः कस्माद्विश्वान् नरान् नयति विश्व एनं नरा नयन्तीति वापि वा विश्वानर एव स्यात्प्रत्यृतः सर्वाणि भूतानि ॥ Nir. VII, 12.

Which means :—*Vaishwanara* is He who controls and directs all beings, towards whom all beings are led, or who is himself *Vaishwanara*, *i. e.*, One residing in all things and moving all things.

IV.—स्वप्नस्थानः has been translated into 'contemplative phase,' for, in dream, ordinarily called *swapna*, it is only the mind that is active, not discriminating between things and their thought. Hence, the only realities then present before the mind are its own thoughts. It is in this respect that *swapnasthana* has been translated into the contemplative phase.

Concerning the words *taijasa* and *prajna* occurring in the next passage, Yaska remarks, Nirukta, XII. 37—"प्राज्ञश्चात्मातैजसश्चेत्यात्मगतिमाचष्टे" The words *prajna* and *taijasa* signify two modes of existence of Atma.

V.—The meaning of the word *sushupta* is very clear. It means sound sleep. The correspondence between the ordinary state, called sound sleep and what is here called slumbering condition, is the spon-

nor dreaming, he is said to be *sushupta*, or in the slumbering condition. The third phase is the slumbering phase, where, like the human soul that is folded within itself, God is viewed as Himself, an Embodiment of all ideas and principles, Himself all delight, enjoying but delight, only manifest in His consciousness, and endowed with the highest wisdom.

एष सर्वेश्वर एष सर्वज्ञ एषो ऽन्तर्य्याम्येष
योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

6. Such is the Ruler of all, the Omniscient Principle, even the Controller of life interior, from whom has proceeded all, the Source and Resort of all beings.

नान्तः प्रज्ञं न वहिः प्रज्ञं न नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्य्यमग्राह्यमलक्षमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

7. View Him neither as designing interiorly, nor as diffused throughout external nature, nor in the tansitional mood between both; neither emdodiment of intelligence, nor fraught with volitional consciousness, nor devoid of consciousness; but as the Invisible, Unimpressible, Incomprehensible, Indefinable, Unthinkable, Unknowable Being, only Conscious of Self in Self, *i. e.*, the Absolute, and the Unconditioned, with no trace of the relative or the conditioned world about Him, All calm,

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taneity and regularity of motion without the direct and wilful action of consciousness. Consider the state of a man in sound sleep. Although all volition is suspended, yet the involuntary functions are performed most regularly. The powers of volition seem to have become materialized or metamorphosed; hence *Prajnâna ghana*, which literally means 'intelligence solidified or embodied'; hence the translation "*embodiment* of ideas and principles." (see PANINI'S ASHTADHYAYI, III. iii. 77. *mùrtau ghanah.* The root *han* assumes the form *ghana*, when the meaning to be expressed is *mùrti*, or solidification or condensation).

VII.—*Prapancha*, the relative or the conditioned world, *i.e.*, the phenomenal world from the root—पचि व्यक्तिकरणे or पचि विस्तार वचने—*pachi*, to render sensible, or to develop in detail.

*Ubhayatah prajnam* refers to the state midway between waking and dreaming. The word नोभयतः प्रज्ञं, or, as Shankara says, अन्तरालावस्था प्रतिषेधः', is put to indicate that here we exclude also the state midway between both.

All-bliss, One and Only. This is the fourth or the essential mode of existence. This is the Atma, आत्मा, the Universal Spirit. He should be known.

सो ऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

8. Om is the most estimable name of the Eternal, Omnipresent, Universal Spirit, the modes of existence of this Spirit being truly represented by *mátras* or the single letters, A, U, M, (अ,उ,म्) of which the monosyllable Om is made up.

जागरितस्थानो वैश्वानरो ऽकारः प्रथमा मात्राप्तेरादिमत्वाद्वाप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥

9. A (अ), the first *mátra*, means the wakeful phase, or God diffused in external nature; for, अ means that which is diffused throughout and is known in the first step. He, who realizes this mode of Divine existence, becomes gratified to the full measure of his desire and has taken the first step.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

10. U (उ), the second *mátra*, means the contemplative phase, or God living in interior design ; for, उ means that which designs, or designs and executes. He, who realizes this mode of Divine existence, attracts wisdom towards himself and becomes harmonized. Never is in his family born an individual who can ignore the knowledge of the Divinity.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदᳬ सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

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VIII.—The word *mátra* has been here given as meaning something that represents or estimates the value of another. See Unadi Kosh, IV. 168—हुयामाश्रुभसिभ्यस्त्रन् । or मातीति मात्रा मानं वा, *mátra* is that which measures, estimates or gives the value of, hence ' represents.'

IX.—Here the *mátra* A is shown as derivable from the root *ap* (*aplri vyaptau*) to pervade, or as an abbreviated form of *ádi*, which literally means the very first step, hence the one who has taken the very first step, or is only a zealous beginner.

X.—Here U is shown to be derivable from *utkarsha* or *ubhaya;* the former from *krisha*, to draw out an outline or mark, hence to design, and the latter meaning both.

11. M (म्), the third *mátra*, means the slumbering phase, or God viewed in Himself; for, म् means that which measures all, or is the resort of all. He, who realizes this mode of Divine existence, measures out[(a)] the whole knowledge of the Universe and retires unto Him.

अमात्रश्चतुर्थोऽव्यवहार्य्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ॥ १२ ॥

12. The fourth is no *mátra*, for, it represents the Unknowable, the Absolute, and the Unconditioned, without a trace of the relative or the conditioned world about Him. He, who realizes this, the true *Atma*, *Omkára*, passes from self into the Ruler of self, the Universal Spirit, *i. e.*, obtains *moksha*, or salvation.

(a)—That which measures all, or that viewed in comparison with whose infinite power, the structure of the Universe is but finite and measurable.



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# EXPOSITION.

WORSHIP is the first act of pure religion. It is a spontaneous declaration of the inmost affections, as distinguished from the false worship of the churches, where every action is pre-determined instead of being spontaneous, where we have declamation instead of declaration, and pretended show of assumed seriousness instead of free play of inmost affections. Such is not true worship. True worship, on the other hand, is brimful of genuine feeling, profound attraction, and soul-absorbing meditation. True worship, as an outcome of pure religion, is deeply ingrained in human nature.

Folded within the depths of the human soul lies the germ of all religion. Every human being is endowed with a spiritual nature, a nature that lifts him towards all that is pure and holy, superior and attractive. Not only do the holiness of life, purity of motives, sublimity of thought, and nobility of character inspire us with the appropriate feelings of respect, regard, admiration or reverence ; but our aspirations rise high towards the just, the true, the infinite and the divine. It is *this* part of our spiritual nature that is the foundation of all religion, endows us with the sentiment of reverence for all that leads to high and noble aspirations, and with the sentiment of humble gratitude for all that has contributed to our edification and elevation.

Like all other affections of the human mind, the religious affections are also capable of being *misused*, or of being *perverted* in their use. The religious sentiment, under the effect of excessive stimulation, may exaggerate or portray in brighter colours a simple truth, may over-estimate or unduly estimate the sanctity of an action, and, where the sovereign faculty of Reason is yet undeveloped, or but very weak, this over-estimation may develop into idolatry or superstitious reverence ; or, on the other hand, where, through want of clear perception, or through want of interpenetration, the reasoning faculties are very active, but discerning faculties comparatively torpid, the consequence may be a sceptical atheistic or disrespectful temperament. But the elevation felt or pure liberty enjoyed will be exactly in proportion to the *normal* exercise of this faculty. Man, in his ignorance, often worships a false deity. Instead of the God of *Nature*, he worships a god of his imagination, a god of fashion, a god of popular sanction, or a god of his own feelings and ungratified desires. And what is the consequence ? A life of superstition, unrighteousness, cruelty and injustice. A true mode of worship is, therefore, highly desirable ; a mode of worship, not dictated by false religious education, or fashionable popular custom, but by the higher interests of spiritual nature and by the deepest penetration of Reason. This system of worship, it is the subject of *Mándukyopanishat* to furnish,

It enjoins the worship of the Supreme Deity alone, the Eternal Omnipresent Being, the Supernal Soul of Nature. For, what but a true conception, knowledge and realisation of this Universal Spirit can be consistent with that overflowing, exultant, blissful attitude of the mind, otherwise designated as worship. The worship of the Eternal Being is the only worship that is inculcated in the *Upanishats*; and this Eternal Being is everywhere named Omkára.

In *Kathopanishat*, II. 15., we read :—

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्य्यञ्चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥

"OM is the adorable Being, to the study of whom all life of *brahmacharya* is consecrated, or all practice of meditation devoted, and whose realization it is the object of the four Vedas to accomplish." Or, in the words of *Chhándogya Upanishat*, ओमित्येतदक्षरमुद्गीथमुपासीत्—"Om is the Eternal, Omnipresent Being; He alone should be worshipped." Or, more explicitly still, in *Mundakopanishat*, II. ii. 5-6 we find :—

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष सेतुः ॥ ५ ॥
अरा इव रथनाभौ संहिता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

"He who *interiorly* and *invisibly* sustains the sun, the earth and the intervening space in their respective positions; even He, who sustains the life of the brain, the lungs and all the various senses, is the Unitary Interpervading Spirit. Try, O men! to *know Him* alone, and leave all other talk; for, He is the only *principle* that leads to immortality. (5). Just *in* the heart, where all the blood-vessels meet, very much like the spokes of a wheel meeting *in* the *navel* or the centre, resides the interiorly-governing Divine Spirit, manifesting His glory in ways multifarious. *Contemplate Him*, the Om, this interiorly-governing Spirit, for, thus alone can you reach, with safety, the blissful haven, far beyond the ignorance-begotten miseries of this troubled ocean of Life. (6)."

What, then, constitutes the contemplation of Om? What is the process to worship Him? An answer to this question is furnished in Yoga Darshana. I. i. 27-28 :—

तस्य वाचकः प्रणवः । तज्जपस्तदर्थभावनम् ॥ "Om is the inestimable name of the Supreme Being who is the Ruler of the Universe. To recite this, His name, and to constantly recall to our mind its profound signification, this is the twofold process of meditation, called *upásná*." Vyasa, in his commentary on the two *Sutras*, remarks :—

"Om indicates the Ruler of the Universe. Is it by mere arbitrary convention, or by some natural process, just as light

indicates the lamp or the source of light? Surely, the relation between the symbol Om and that of which it is a symbol, is not conventional but actual, and the symbol but expresses the actual relation. To take a parallel example, the relation between the father and the son is real. The relation *really* exists, even before we can express it in such terms as these, 'He is his father, and he his son.' Even in the cycles of creation to come, since words signify things not arbitrarily but by a fixed natural standard, the same symbol, Om, is made to express the same idea, because it is an established fact, with those who know Revelation, or those *yogis* who have realized what the relation between the signifying symbol and the thing signified is, that the words, their corresponding ideas, and the relation between them is eternal, or exists in nature, and not by human convention.*

"The recitation of Om, and the constant presentation before the mind of its signification, these are the two means of His *upásná* or worship. The *yogi* who constantly does both, develops concentration, or, as has been elsewhere remarked, the aforesaid recitation and realization develop concentration, and concentration facilitates realization, till, by the continual action and re-action of both, the light of the Supreme Divinity begins to fully shine in the heart of the *yogi*." *Vyasa Bháshya*, Sutras 27 and 28.

The recitation of *Om* and the constant presentation of its signification to the mind, being the two essentials of Divine worship, it is of the greatest importance to know what the significance of the Unitary Syllable *Om* is, for, the recitation is only preparatory to the presentation. We have only said that Om is the Eternal Omnipresent Spirit. This is by the way of indication. But we have not as yet any definite knowledge of the detailed significance of this syllable. It is, however, a very palpable fact that no word is so sacred in Vedic literature as Om. It is regarded as the essence of the Vedas, as the highest, the sublimest and the dearest name of the Supreme Deity, and is especially appropriated in *upásná*. No Vedic mantra is ever read without a previous recitation of the syllable, Om. It is not only because Om is the most soft, melodious and smoothly-flowing syllable in sound, nor merely because the letters composing Om spontaneously and without education of any sort escape the lips of the babe who is just beginning his vocal exercises, but because there is something deeper, dearer and diviner in its significance. It is true that whereas other names of God are also names of things temporal, (for instance, the Sanskrit *ishwara* is also the name of a governor, even *brahma* is also the name of the universal ether and of the Vedas, *agni* is, besides, the name of fire, and so on), Om is only the name of the Eternal, Omnipresent, Universal

* Perhaps this truth will be more easily brought home to the sceptical reader of the nineteenth century if it were expressed in the words (to us, less acceptable, for more indefinite), of Max Müller, who says, "They (the roots) are *phonetic types*, produced by a power inherent in human nature. They exist, as Plato would say, by nature; though with Plato we should add that when we say by nature, we mean by the hand of God."—*Lectures on the science of Language, 4th edition, London*, page 402.

Spirit. That can only be a reason in behalf of its precision and definiteness of meaning, but hardly a reason for the extremely superlative importance that is attached to it. It is also true that Om is more comprehensive in meaning than any other term signifying God in Sanskrit, or, in other words, that it connotes a number of attributes that no other word or syllable singly does, but even that is of secondary importance. The deepest and, in truth, the highest reason is that the signification of Om is the *key-note* of the realization of the Divine Spirit. The several letters of Om, with unparalleled exactness, mark the successive steps of meditation by which one rises to the realization of the true nature of Divinity.

The process of this realization is exactly the reverse of the process by which the mind acts on the external universe. If the latter be called evolution, *i.e.*, folding out of the internal faculties of the mind, till they become externally manifest, the former should be called involution, *i. e.*, folding the mind within itself, till the faculties that were working on the outer plane retire from outside and turn inside for more interior work. To take a familiar illustration, when an archer shoots a mark, he directs his attention from within outwards with his eye pointing towards the mark in the same straight line with the arrow, he stretches the bow and lets the arrow fly. This is how mind acts on things external. To pass within, to contemplate Divinity, he withdraws his senses from their outward course, and, when the outer activity of the mind is stopped, he passes, by gradual steps of reflection, embodied in the constituent letters of the syllable Om, to the more interior and, therefore, more perfect realization of the Divine Spirit.

Before we begin our exposition of the several letters composing Om, it will be useful to present a rough outline of the four planes of manifestation of mind's activity. The Divine Being is a spirit, and to realize this spirit we have to pass through its outer manifestations to the more and more interior ones, till the final cause, the Spirit, is reached. Perhaps, our understanding will be much facilitated by taking the analogous case of the working of the human spirit, although it must be remembered that an analogy is, at the best, an analogy, and not an exact coincidence.

Let us begin with the case of a watch-maker. He has made the watch, and the principles embodied in the watch are doing their actual work. The spring, the balance, the wheels, and other pieces of the machinery, all perform their respective appropriate functions, and the minute and hour hands regularly move on the dial. In fact, the skill, dexterity, and designing capacity of the watch-maker are not only embodied in and stamped on the watch, but the very material forces and mechanical principles, that the watch-maker had at his disposal, are actually living in the watch and manifesting themselves by the precision and regularity of motion of appropriate parts. This is the first, the most external and the most palpable manifestation of the watch maker's skill. Thus the spirit outwardly stamps matter with its impress.

This is what has been designated in the translation portion, "the WAKEFUL PHASE" or the externally manifest mode of spirit's existence.

But, *secondly*, the first watch-maker in the world, before he sat up to manufacture a watch, must have made an *ideal watch*, *i.e.*, must have *designed* the watch. He must have previously known the principle or the fact of elastictiy, its isochronism, the principle of transmission of motion by wheels and pinions, the principle of escapement, the frictional, elastic and other properties of steel, brass, iron, jewels, &c., and must have patiently and slowly elaborated in his mind a scheme of the application of all these principles, till a definite purpose could be served out by them. He must have thought out the *pros* and *cons* of one arrangement and the other, and chosen one in preference to the other, till he finally settled upon a mentally perfect scheme of the watch. He must have mentally seen his ideal watch, thus slowly moving, thus ultimately stopping and requiring a winding for possibility of further movement. In short, the watch-maker must have drawn from the promiscuous store-house of his knowledge the necessary items of information, applied them properly, and, for a time, *lived in the self-made design*, before he was actually able to undertake the manufacture of a watch. This is what has been called "the CONTEMPLATIVE PHASE," or the designing mode of spirit's existence.

And yet, this is not all. There was a time, when no thought, not a trace of this design existed in the watchmaker's mind. His mind was a store-house filled with promiscuous information, not yet arranged or applied. And the principles embodied in the watch were not all he knew. Perhaps he knew much more about astronomy, physics, psychology, mathematics and æsthetics, perhaps about chemistry, medicine and ætiology. A merely fragmental part of his knowledge was brought to light and applied. Compared with the knowledge that was actually rendered *useful*, his whole information was encyclopedic. And yet, was he, all the while, conscious of the vast amount of massive information that he always carried about himself ? Surely no ! In moments of bright recollection, or in moments of practical necessity, only fractional portions of his accumulated experiences were illuminated and called forth in conscious array before his mind ; but the vast majority of his cognitions still *slumbered* as latent ideas, like congealed, solidified, incrusted bits, in the dead calm, silent chambers of his brain or sensorium. Revocable at pleasure they were the *invisible* guests of his mind, living for the most part in the back-ground, shaded from immediate recognition by the exquisite, dark veils of oblivion hanging over the chambers of memory. This condition has been denominated the "SLUMBERING PHASE," or the inactive mode of spirit's existence.

*Beyond* the *wakeful* phase, or the active manifestations of the mind as embodied in material things and phenomena, like phantasmagoria, projected from within the magic lantern outward on the specular screen ; *beyond* the *contemplative* phase, or the energetic display of mental

activities, now reconnoitering one group of ideas, then another, now selecting, then arranging, till, as in a dream, woven into a texture, stands before the mind the glowing picture of a marvellous painting, heretofore unconceived; *beyond* the *slumbering* phase, or the inactive repose of mental faculties, replete with tactual or sensual mentalities, impelled to remain by the omnipresent law of re-action, at an imperative rest, *beyond* these and *behind* these, removed far, far away from these phenomenal activities and passive modifications, resides the *true reality*, the *substance* spirit, the watch-maker *in essence*. This has been styled the "essential mode" of spirit's existence.

Let us clearly conceive these four modes of spirit's existence, the Wakeful, the Contemplative, the Slumbering and the Essential. Man, in his life, repeats these modes of his spirit-existence every day. When it is broad daylight, and the human mind is fully awake, the eye perceiving colours, the ear hearing sounds, the nose smelling vapors, the tongue tasting fluids, and the body feeling solids, he lives a life in material objects. This is the *Wakeful* state. When the folds of darkness overtake the day, and 'the ploughman homeward plods his weary way,' when, perhaps, the ignorant labourer tries to forget the severity of his toil in a cup of wine—the active world retires, and so does our model-man. Straight he stretches himself upon his bed. The eye lids close as with a superincumbent weight, and gradually the other senses give way, and our model-man has fallen into sleep. Perhaps he is dreaming. Suppose he is a student. The solid walls of his seminary have really dissolved from his view, for he is not waking. Without books, class-fellows, or companions, he is lying on his bed, solitary and alone. And yet he dreams. The examination hall with its flocking candidates is painted before him, himself seated amidst them. The papers are distributed so to-day, so to-morrow, and so the day after (all in the dream). Home he returns in anxious wait for the result, and lo ! a paragraph in a Gazette, or a telegram from a friend, brings him the cheering news, or, perchance, the news of his failure. Wonderful are the mysteries of dreaming. This corresponds to the *contemplative phase*. Soon after the dream, or without a dream, he falls into a sound slumber. Where is that living voice, and that active brain ? Where are those dreamy paintings ? Have they vanished, melted into *nothing*, or been annihilated ? Stored in the organisation, though invisible, lie the possibilities of their manifestations still, though now congealed and materialized, so to speak. This is the *Slumbering* state. How speedily flows the current of life. Day after day of wakeful activity passes away, night after night of disturbed or sound slumber is counted. And yet, amid these changing scenes, these veering manifestations, man preserves a sort of independence, his *personal* identity, because he is the *Essential existence*, to whom the aforesaid states are either accidents or non-involving influences.

Doubt not, gentle reader, but that the spirit exists in these four moods. The wakeful mood is the most exterior, the contemplative the more interior, the slumbering the more interior still, till we reach

the innermost reality, the essential spirit. And so God's spirit, which is diviner, holier, infinite far, *essentially exists, as an embodiment of principles, designs and imparts life and vitality to all external nature.* And the first glimpse of Divinity that is caught by the dry scientific mind is of the most external kind, in fact, derived from the adaptation of physical motions to one another, their regularity, precision, uniformity, and such other traits that the universe exhibits to a mind well versed in the study of effects. After the mind has familiarized itself with this, there dawns a philosophical perception of the interior design of nature, with which perception the mind soars higher, till the design itself is found to be the outcome of constitutional and spontaneous tendencies of the Deity, called principles. Contemplating from the platform of these principles, the mind rises to the Fountain of all principles, the Essential Divinity, embodying all in *One.*

These being the successive steps through which the mind rises to the contemplation of the Eternal, Omnipresent Being, the syllable Om, which consists of three letters, A, U & M, or अ, उ and म, is made the means of this contemplation ; for, अ presents the wakeful phase, उ, the contemplative, and म, the slumbering phase, not merely mnemonically but by virtue of their inherent meaning. Hence the true devotee, in the recitation of Om, thinks of the three letters composing Om, dwells on the meaning and signification of each letter which represents one corresponding phase, and thus lives alternately in the order and regularity displayed in nature, in the design moving nature, and in the principles spontaneously and naturally elaborating design. Since the very lowest phase, thus contemplated, involves but the highest generalization of the order of the universe, its contemplation is pre-eminently calculated to develop concentration, and concentration facilitates contemplation, so that ultimately, by the continued action and reaction of both, the light of the Supreme Divinity begins to fully shine in the heart of the *yogi.* Hence the words of Vyasa :—

" स्वाध्यायाद्योगमासीत योगात्स्वाध्यायमामनेत् ।
स्वाध्याययोगसंपत्त्या परमात्माप्रकाशते " ॥

We come now to the explanation of the three letters अ, उ & म.

In contemplating the deep signification of अ, the *yogi* holds before his mind the vast expanse of the universe, with its mighty orbs rolling in their magnificent splendour undisturbed through vacuous paths, craving ethereal waves of unseen exquisite beauty in the ocean of infinity, and contemplates upon the grand meaning of the universe, for, in the words of the Upanishat, the mighty volume of nature is spread as a commentary on the nature and attributes of the Eternal Omnipresent Being. The universe appears to his illuminated vision as a vast organisation of definite parts. And such is the uniformity of plane in this organisation, that even the most distant orbs—whose light, emitted millions of years ago, carried on the speedy wings of ether at the unearthly rate of 180,000 miles per second, has not as yet

been able to penetrate the atmosphere of our earth—yea even orbs more distant are organized internally on the same plan on which the solar system, of which our earth is a part, is constructed. To contemplate the wise and intelligent structure of the universe, a structure even as perfect as that of the most highly developed being on earth, man, a structure as well endowed with a brain, stomach, the feet and the various other parts justly composing the wondrous organism of the macrocosm, let us turn our attention to the following sublime mantras of Atharva Veda (X-xxiii, 4,32—34) on the constitution of the universe as typically represented by our solar system :—

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् । दिवं यश्चक्रे मूर्द्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ यस्य सूर्य्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः । अग्निं यश्चक्र आस्यं १ तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ यस्य वातः प्राणापाणौ चक्षुरङ्गिरसोऽभवन् ॥ दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ अथर्व० काण्ड १० प्र० २३ अनु० ४ मन्त्र ३२-३४ ॥

'We approach (in our contemplation), with highest reverence, the Great Adorable Being, who has made this frame of the universe as a living demonstration of His existencc, as a highly fitting lesson on His nature and attributes, and who has placed in this wondrous organisation (1) the sun with its luminous atmosphere as the brain, (2) the super-terrestrial space intervening between the sun and the earth as the stomach, and (3) the earth (typical of all planets) as the lower body, the feet. 'We adore the Great Being in whose creation (4) the sun and the moon are the two eyes, and (5) Heat, the mouth. We adore the Great Being who has made (6) the atmospheres as the lungs, and (7) the directions of space as the organs of hearing. Let us adore Him, the Infinite Being, the Source of all wisdom.'

Here is displayed to the mind of the devotee the scheme of perfect organisation. For, is not the sun, with its atmosphere, the brain of this system ? The brain in the human body, technically called the *cerebrum* and the *cerebellum*, is an organisation of sublimited elements, a battery of vital powers, the seat of nervous energy, the controller of all motions and functions of the body. And the sun too, like the brain, is a reservoir of sublimated elements, an infinitely powerful battery of magnetic, electric, optic, actinic, caloric and dynamic forces, the seat of combustible, vegetative energy, and of what has been called in geology by the technical name of sub-ærial denundation ; the controller of all planetary and cometary motions. And the super-terrestrial space teeming with the atmosphere is truly the stomach, the organ of disgestion, refining and elaborating the materials consigned to it. It is in the atmosphere that clouds are formed, vapours attenuated, streams of electricity generated, surface particles of earthly salts and metals volatilized, and the products of all these processes diffused and mixed up, till all is reduced to a homogeneous fluidity,

carried above the lower strata of the atmosphere, there condensed, and then poured out as pure, precious, plant-feeding rainfall. Very like the stomach that, after refining, sublimiting and attenuating the food it receives, extracts from its juicy contents the elements of the crimson vital liquid, and pours it forth, like rainfall, into the heart. Before, however, the materials pass into the stomach, they have to pass through the mouth that by the aid of its maxillary organism divides and re-divides the solid food, till it is powdered down and mixed with saliva and thus converted into a fluid material. In the same way, before the earthly materials are consigned to the stomach, the atmospheric space, they pass through the mouth, the Heat. For, what is the channel that transmits the earthly materials to upper regions? What is it that powders, atomizes, and reduces to vaporous subtility the hard solid materials of earth, or what is it that dissolves these materials in the saliva of nature, water? It is Heat that does all the work. Impelled by the restless, vivifying, vibratory oscillations of Heat, solids are dashed into liquids and liquids into gases. It is by Heat that gaseous particles, thus endowed with rarity, are borne on the wings of warmth to upper regions of comparative cold. It is Heat that licks out of the liquid lake the watery elements of the atmosphere. Heat is the mediator between the earthly materials and the atmosphere, just as mouth is the mediator between the food and the stomach. And the foot is the lowest part of the organisation, symbol of obedience to the throned monarch, the brain. It obeys the motor impulse communicated to it from the brain through the nerves. So does the earth obey the influence of the sun communicated to it through the the ethereal channels of space. The eyes in the human organism are constructed to enable man to perceive colours and develop taste. Similarly, the light-beams of the sun, *angirasa* (अङ्गिरस) of the mantra, develop the spectral universe, thus standing in the same relation to the universe as the eye stands to the human body. The human lungs are fitted not only to act as the bellows, drawing in and expelling air, or to oxygenate blood, but to draw in invisible elements that directly strengthen the brain. So the atmosphere is fitted not only to attract particls of vaporous matter or repel the suspended earthly particles, but to draw out from the earth, especially at the two poles, as if at the ventricles, streams of positive and negative electricity that leave the earth for ever and for good.

The analogy,* therefore, is complete in every reasonable aspect. The whole universe, to the contemplation of a devotee, presents a brain,

* To impress the reader with this part, we will present only the analogy of slightly differing pictures of the same from different parts of Vedic literature, so that he may be able to form a somewhat general and comprehensive conception of the organization of Nature, and not to take the analogy too literally. We quote Yajur Veda, XXXI. 13:—

नाभ्या आसीदन्तरिक्षᳬ शीर्ष्णो द्यौः समवर्त्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकां ॥ २ ॥ अकल्पयन् ॥

a mouth, a stomach, the eyes, the ears, the lungs and the feet. And it is thus that the human body is organized. Realizing the perfect adaptation of the mouth to the stomach, of the stomach to the lungs, of the lungs to the brain, and of the brain to the whole body, and also realizing correspondingly the mutual adaptation of the parts of the universe, can he, the devotee, for one moment forsake the Omnipresent Eternal Spirit, so glorious in his manifestations? For, even in the human body, let us inquire, Are the brain, the lungs, the stomach, and other parts in vain, or are they merely to carry out the material, physical or physiological functions, all unconsciously like pieces of dead matter? Is this beautiful adaptation of parts merely the result of chance, or of mere 'fortuitous concourse of atoms'? Have the blind forces of matter met unconsulted, and, after unexpected, unknown and unpredictable clashes, embraced each other and linked themselves into the apparently beautiful organisation of man? No, this adaptation of functions is not it vain. The edifice constructed of the brain, the mouth, the stomach, the eyes, the ears, the lungs, and the feet, is but the building of a theatre, and the adaptation of its rooms is the design of an architect. Surely, the architect made it for some one to act in. Who is, then, the actor or actors on this arena of the human organisation? The actors, no doubt, there are, but they could not manifest their skill and activity without a proper and well-managed stage. These actors are the five organs of sense, *i. e.*, of hearing, of touching, of seeing, of tasting, and of smelling; the five organs of motion, *i. e.*, the hand, the feet, the throat, the generative and the excretive organs; the five vital nerve forces, *i. e.*, of inspiration, of expiration, of blood-circulation, of glossopharyngeal action, and of muscular contraction, in general; *manas*, or the internal organ that originates the impulse to communicate with the external world, and displays the power of imagination; *buddhi*, the faculty of decision; *chitta*, the faculty of memory; and *ahankara*, the organ of personality. These are the nineteen invisible actors in the drama of life. The human spirit, through the physical temple, manifests his powers of life, sensation, locomotion, memory, perception, imagination, decision and individuality. For, how can life be manifested, unless the various parts of the body be mutually adapted, the one supplying the demand of the other, and the mechanical, chemical and electrical forces, generated by their mutual action and friction, be equilibrated? It is thus necessary for the body to possess an organisation, before it can evolve

"God has placed the super-terrestrial space in the place of the stomach, the sun in the place of the head, the earth in the place of the feet, and the open space in the place of the ear cavity." In Mundaka, II. 1. 4, we read :—

अग्निमूर्द्धा चक्षुषी चन्द्रसूर्य्यौ दिशः श्रोत्रे वाग्विवृताश्चवेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥

"The Eternal Spirit that resides in the interior of all things, has disposed the fire instead of the brain, the sun and the moon in lieu of the two eyes, the open directions of space in lieu of ear cavities, the Vedas as His organs of speech, the atmosphere as His lungs, the whole universe as His heart, and the planets as His feet. It is thus that He lives."

mechanical, chemical and electrical forces in equilibrium with each other, and further, it is necessary for these forces to be well organised, before life can manifest itself. And it is only when life has thus vitalized the body, rendered it elastic, impressible and vibrous, that it can manifest any tendency towards sensation or locomotion. Not before the principle of sensation is fully established, can perception and imagination dawn; and it is only after perception has provided us with requisite mental apprehensions that the faculties of comparison and discrimination can come into play, and weave the mental impressions into generalized symbolic ideas. It is these ideas that memory takes in, and so carefully stores. And, lastly, it is on the faithful retentivity of memory that the mystery of personal identity hinges, for, what is personal identity but that each human spirit feels himself as separate from all others on the ground of the entirely *distinct* experiences he has had. It is thus evident that the physical temple is but a grand stage well-prepared for the purpose, on which the master-dramatist, the human spirit, sends his vice-gerents, each in his turn, one after the other, to act and prepare the stage for the ensuing. On the stage of the physical temple, appears the first vice-gerent, Life, acts his scene and prepares the ground for the next vice-gerent, Sensation. He, in his turn, plays his own part, and fits the scene for the advent of Perception, Comparison and Memory, in turn, till the human spirit himself, in the last, appears on the fully-prepared stage to manifest the potencies of his *personal individuality*. Not without purpose, then, is this beautiful adaptation.

As with the human spirit, so is it with the Divine Being. Why this wonderful disposition of the sun, the moon, the planets, the atmosphere and the elements in the actual positions they hold in Nature, but that the Divine Spirit required the organisation of physical elements into a perfectly vitalized body of the Universe, like unto man, to manifest His eternal elements of Universal life, sensation and intelligence, and to give His impersonal personality an expression on the outer plane. Hence it is that the *yogi* starts with the letter A of the syllable Om; repeats in his mind its deep signification; pictures to himself the seven-organed fabric of the grand universe; settles himself upon its functional and anatomical organisation; contemplates its necessity, its purpose, its usefulness, and its reality; is deeply impressed with the existence of the more interior and spiritual principles, (the nineteen principles enumerated above) impatiently pressing for manifestation; and thence contemplates the All-regulating, All-pervading Spirit, *Vaishwanara*, which is exactly the sense of the letter A out of the three letters composing Om.

And now to the second phase of contemplation. Out of order, comes out order; out of chaos, chaos. Organised forces acting upon matter will produce organised structures; a chaos of forces can only result in chaos. Mathematical science is full of proofs of this proposition. Take, for instance, the orderly, uniform, and regular motion of a body in a circle. Mathematicians tell us that this motion is the result of two

forces, *centrifugal* and *centripetal*. If the velocity of the moving body be $v$ and the radius of the circle in which it moves $r$, the centripetal force will be $\frac{v^2}{r}$. Thus mathematicians tell us that when a body is moving in a circle its centrifugal and centripetal forces are balanced by each other and bear a definite relation to the velocity of the body and the radius of the path. This definite relation (or, which is the same thing, organisation of the two forces) alone can produce circular motion. Let there be another definite relation, and the motion will be elliptical. Thus it is clear that it is the internal organisation that gives form and order to the outer manifestation. Or, to give further illustrations, it is the *internal slow motion* of particles that determines the *solid*. It is the *internal volubility* of the particles that produces the visible *liquid*. It is also the internal *extreme mobility* of particles, producing what is called the excursion of the molecules along free paths, that produces the *gaseous* condition. Or, to take more familiar examples still, it is the *invisible*, *internal* organisation in the seeds that gives each of them the power to reproduce exactly its own kind and no other; and, finally, the human spermatozoa, endowed as they are with *internal* though invisible organization, because of being formed by extracting, through the activity of the vital essence, particles from all parts, organs, and faculties of the living body (अङ्गादङ्गात्सम्भवसि । सामवेद), are, only by virtue of this interior organisation, capable of reproducing exactly the human organism. Thus it is clear that it is always the internal organisation of producing causes that develops form, order, organisation or adaptation in the exterior. Must not, then, the All-regulating, All-pervading Divine Spirit, *Vaishwanara*, that builds up this grand and highly perfect edifice of His physical temple, the Universe, be also himself *organised?* Surely the plastic, formative, associative, dissociative principles of the Divine Power, must themselves flow into *definite tendencies*, and be filled with a law of *co-operative sympathy*, causing periodicity in their activity, just to give birth to such precision, regularity and periodicity, as the sun, moon and stars, together with the earth and planets display in the succession of days and nights, of seasons and tides, of light and darkness, of rising and setting, of eclipses and occultations, of perihelion and aphelion, of forward and retrograde motions, and of the alternating phases of the satellites. And yet that is not all. There are millions, nay billions of organisms of each species—and the number of species both in the animal and vegetable kingdoms is innumerable—each not only growing, living and reproducing its own kind, but also manifesting feeling, sensation, perception, judgment, memory and intelligence, according to the degree of its refinement. Whence this display of wonderful powers and activities? Surely the Divine elements of life, sensation, and intelligence must have likewise flowed into mutual harmony, fused into unity, and interblended into an interior organisation whereby to develop such well endowed and adapted organisms of living beings. Before the materials of the Universe were disposed into the seven parts of which the fabric of the Universe is made up, the interiorly organised Being, *Taijasa*, brooded over the design of

creation; and before the elements of motion were appropriated by life, those of life by sensation, and those of sensation by intelligence, thus, endowing organisms with various faculties, the same Divine Being, *Taijasa* lived in the yet-contemplated design of living creatures. To contemplate God in His everlasting designs, in the interior constitution of the Universe, is to contemplate Him in the 2nd phase, *i. e.*, the '*Contemplative* phase,' or which is more literally the 'Dreaming phase.' For, as in a dream, when man but partially retires from the conscious work and action of the cerebrum, a so-called physical sleep comes on. The activity of the senses, whereby the internal spirit might have acted upon outer matter, is suspended, yet the mind is not at rest. Playful amidst the many chambers of its cerebral mansion, it collects the materials of its recollected sensations and ideas, and, for the time, not discriminating between these ideas and the objects of which they are the ideas, weaves them into a texture, and, whilst dreaming, enjoys the scene just as really as though the texture had been made up of the actual objective materials. So is it with the '*Contemplative* phase.' For, although we do not view God as acting upon universal matter and disposing it of in various shapes, yet we view Him, as in a dream, associating particles of matter, aggregating and disposing them in their respective places, till an entirely complete design is interiorly contemplated. As if retired from the physical Universe, God is viewed as contemplating the design of creation.

From this view of the Divinity, which is exactly the sense of the 2nd letter U, composing Om, the *yogi* passes to the contemplation of the 3rd letter M, corresponding to the third phase, the '*Slumbering* phase.' We have mentioned that in the state of dreaming the mind is but partially retired from the conscious work and action of the cerebrum. When, however, sound sleep overtakes the dreamer, the mind wholly retires from the cerebrum, only maintaining the life of the physical frame, restoring the vitality and strength of the body by its recuperative and constructive processes, which take place all of them, so to speak, involuntarily. So let us contemplate the Divine Spirit. Let us consider what determined the flow of the Divine elements of life, sensation and intelligence into mutual harmony. What made the elements of God's intelligence arrange and dispose themselves into a perfect design of the Universe? The human mind is moved to a conception of new thoughts, or to a planning of new designs, either under the influence of education, or under the stimulation of some keenly felt necessity, or, in a few cases, also through prospective caution. But the Divine mind is not subject to such laws of *education*, *necessity*, and *precaution* as frail human beings are controlled by. The law of Divinity is His own constitution. Unimpressed by any external motive, unurged by any want-born necessity, the elements of God's will flowed into an organisation of design, only impelled by inherent Omniscience and constitutional spontaneity. Or, in the words of the Upanishat :—

न तस्य कार्य्यं करणं च विद्यते न तत्समो नाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥

"The Great Eternal Spirit undergoes no modifications, requires no instruments to work with, has no equal, nor any superior. He is the Supremely Powerful Being, *endowed with innate Omniscience, Omnipotence and Activity*." As in sound slumber the circulation of the blood, the respiratory functions, and the recuperative processes are all carried out with greater regularity, precision, and naturalness, only by virtue of the mere contact of the human soul with the body, requiring neither volition, nor design, but the mere spontaneous activity of the soul; so in the slumbering phase God is viewed as exercising Omnipotence, Omniscience, and Omnificence, with the greatest regularity, precision and perfection, without the exercise of strained will, or brain-elaborated design, but by the spontaneous working of the eternal self-intelligent principles and ideas, whose embodiment He is. From this belief in the spontaneous activity of the Divine Mind, there flows a soul-consolation; for, this belief, instead of generating *fatalism* or the evils of *pre-determination*, creates *strong* faith in the *inherent wisdom* of the self-intelligent *principles* embodied and condensed, so to speak, in Godhead.

Or to approach the subject in another way, let us consider the process whereby the bodily eyes are made to perceive external objects. The organ of the eye has been likened to a camera obscura, its aqueous humour to a crystalline lens, and vitreous humour supplying the place of the refracting lenses, and the retina playing the part of the plate of ground glass in the ordinary camera. Just as focussing is necessary for a clear image of the object being formed, so the appended membranes in the organism are the focussing apparatus whereby the eye is adjusted to any desired distance. The organ of the eye, therefore, considered merely as an organ, possesses the power of seeing no more than the camera obscura of the photographer. At the back of the camera stands the photographer who adjusts the lenses, takes the image and perceives it. So is it with the human eye. At the back of the physical eye resides the principle of visual perception, at the back of the ear, the principle of hearing, and so at the back of each sense, the true principle of corresponding sensation. When man has 'shuffled off this mortal coil,' he is no more destitute of these principles of perception and sensation than is the photographer destitute of the power of vision without his camera obscura. The human spirit is the *true embodiment* of these principles. So is it with the Divine Spirit. He is the true embodiment of all eternal, unchangeable principles, residing at the back of all form or organisation and independent of it, and standing at the foundation of all design. He is, in fact the Supreme Eternal Omnipresent Spirit, of whom the Upanishat says :—

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति विश्वं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं पुराणम् ॥

"He has no physical hands and feet, but without hands and feet grasps and moulds all matter by virtue of the inherent *principles*, Omnipotence and Omnipresence. He has no physical eyes, but He sees all; no physical ears, but He hears all; no internal organ of thought, but He knows all, and is Himself unknown. He is the Supreme Spirit that pervades All." God is, therefore, viewed in this phase as Himself, an *Embodiment of all ideas* and *principles*. This is the *Slumbering* phase, the sense of the 3rd letter M composing the monosyllable Om.

The fourth, a hyatus, which is no *mátra* or letter, nor is even uttered or spoken, but is the *true Ineffable* Name, represents the *Essential* Existence, the true Atma, the Divine Spirit, the Invisible, Unimpressible, Undefinable, Unthinkable, Unknowable Being, only conscious of Self in Self, *i. e.*, the Absolute and the Unconditioned, without a trace of the relative or conditioned world about Him, All-calm, All-bliss, One and Only. He should be known.

We cannot better finish this interesting, though imperfect and necessarily brief exposition, than in the words of Prashnopanishta, 5th Prashana :—

एतद्वै सत्यकाम परञ्चापरञ्च ब्रह्म यदोङ्कारस्तस्माद्विद्वानेतेनवायतनेनैकतरमन्वेषि ॥ १ ॥ स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसम्पद्यते। तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्य्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ २ ॥ अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते। स सोमलोकं स सोमलोके विभूतिमनुभूय पुनरावर्त्तते ॥ ३ ॥ यः पुनरेतन्त्रिमात्रेणैवोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्य्ये सम्पन्नः। यथा पादोदरस्त्वचा विनिर्म्मुच्यत एवं ह वै स पाप्मना विनिर्म्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते तदेते श्लोकौ भवता ॥ ४ ॥ तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः। क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ ५ ॥ ऋग्भिरेतं यजुर्भिरन्तरिक्षं स सामभिर्यत्तत्कवयो वेदयन्ते। तमोङ्कारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परञ्चेति ॥ ६ ॥

O! truthful inquirer, Om is the Great God. Wise men attain their object sustained by this Om. He who contemplates अ, the 1st *mátra* of Om, *i e.*, contemplates God in the '*wakeful*' phase, soon becomes wise, and even after death is re-born as man, the lord of creation, and, by virtue of his previous *upásana*, leads a life of devotion to study, of control of passions and anger, and of search after truth, and, thus virtuously circumstanced, experiences the pleasures of noble nature. He who contemplates उ, the 2nd *mátra* of Om, or God in the '*contemplative*'

phase, obtains a glimpse of the interior world of causes, and is, by virtue of this *upásana*, transported to the spiritual world, and, after experiencing exaltation there, is re-born as man. But he who contemplates म्, the 3rd *mátra* of Om, *i. e.*, views God as *Himself*, becomes illuminated and obtains *Moksha*. Just as a serpent, relieved of its oldened skin, becomes new again, so the *yogi*, who worships the 3rd *mátra*, relieved of his mortal coil, of his sins and earthly weaknesses, free with his spiritual body to roam about throughout God's Universe, enjoys the glory of the All-pervading Omniscient Spirit, ever and evermore. To recapitulate. The three *mátras* of Om, when duly contemplated and in their respective order, set free the devotee from the troubles of this world. The contemplation of the first *mátra* confers upon him the most exalted state of existence possible on this earth, that of the second fills him with the joys of the spiritual world, and the contemplation of the last *mátra* blesses him with *moksha* or *immortality*." ॥ ओं शम् ॥



॥ ओ३म् तत्सत् ॥

# MUNDAKOPANISHAT.*

## अथ प्रथममुण्डके प्रथमः खण्डः

ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्त्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्व्व विद्या प्रतिष्ठामथर्व्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

### I. MUNDAK, 1ST KHAND.

1. Brahma was the first of literati, who was master of the physical laws of nature, and an adept mechanician. He was the protector of mankind. He taught his eldest son, Atharva, *Brahma Vidya* or the knowledge of the Deity which is superior to all other kinds of knowledge.

अथर्व्वणे यां प्रवदेत ब्रह्माथर्व्वा तां पुरोवाचाङ्गिरे ब्रह्म विद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

2. Atharva taught Angira that spiritual knowledge which Brahma had taught him; Angira taught it to Satyavah, a descendant of Bharad-dwáj; and Satyavah taught it to Angiras. It has thus come down in succession.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

3. Sownak, a great chief, having respectfully approached Angiras, asked, "Sire, what is it, that being known, all else is known?"

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो
वदन्ति परा चैवापरा च ॥ ४ ॥

4. He said, "You should know that there are two kinds of knowledge, which the divine sages call *Pará* (esoteric) and *Apará* (exoteric).

तत्रापरा ऋग्वेदो यजुर्व्वेदः सामवेदोऽथर्व्ववेदः शिक्षा कल्पो व्याकरणं
निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

5. The *Apará* or exoteric knowledge is the reading of the Rig, the Yajur, the Sáma, and the Atharva Vedas; the Shiksha (phonetics), the Kalpa (ritual law), the Vyákarana (grammar), the Nirukta (philology),

* This Upanishat was translated by Lala Durga Prasad and corrected by Pandit Gurudatta Vidyarthi, M. A., while confined to sick bed in an advanced state of serious illness which shortly after ended in his death on 19th March 1890.—*Ed.*

the Chhanda (prosody) and the Jyotish (astronomy). The *Para* or esoteric knowledge is one which leads to the realization of the Immortal Being.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादं नित्यं विभुं
सर्व्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

6. That Immortal Being is invisible, incomprehensible, without origin, without symbolical distinction, without eyes and ears, without hands and feet, ever-lasting, all-pervading, omnipresent, subtle, imperishable; whom the sages perceive to be the source of all beings.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

7. Just as the spider outbrings and absorbs the cobweb, as the earth throws up the vegetation, and as the living bodies excrete the hairy growth; so does the universe emanate from the Indestructible Being.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्म्मसु चामृतम् ॥ ८ ॥

8. When that Great Being contemplates creation, the universe springs up into material forms, and thence evolve vegetation, life, intelligence, truth, birth, good deeds and immortality.

यः सर्व्वज्ञः सर्व्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नाम रूपमन्नञ्च जायते ॥ ९ ॥

9. The Supreme Being is omniscient, all-wise, whose very activity is knowledge itself; from Him has come out the material universe with its diverse forms and names.

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## अथ प्रथममुण्डके द्वितीयः खण्डः

तदेतत्सत्यं मंत्रेषु कर्म्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि
तान्याचरथ नियतं सत्यकामा एष वः पन्था स्वकृतस्य लोके ॥ १ ॥

### I. MUNDAK, 2ND KHAND.

1. It is true that the sages divided the *mantras*, which enjoined the performance of religious deeds, into three *sanhitas*. Perform those duties regularly and with rational desires. It is the path that leads to the world dispensing the fruits of good deeds.

यदा लेलायते ह्यर्च्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धया हुतम् ॥ २ ॥

2. When the fire fed with fuel flickers into flames, the oblations of clarified butter should be thrown into it with faithful convictions.

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितञ्च ।
अहुतमवैश्वदेवमविधिनाहुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

3. He ruins all the prospects of happy future life, who does not perform the *agnihotra* on the occasion of *darsha* (*amáwas*), *púran más*, *chatur más* (*Chomása*), *agrahana* (harvest time), who does not entertain learned guests, perform *vaishwa*, *deva yajna*, or *agnihotra* at all, or who performs them against the precepts of the Vedas.

काली कराली च मनोजवा च सुलोहिताया च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरूपी च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

4. The seven zones of burning flame are *black*, *brown*, *heated*, *redhot*, *unburnt*, *scintillating*, and *luminous*.

एतेषु यश्चरते भ्राजमानेषु यथा कालं चाहुतयो ह्याददायन् ।
तन्नयन्त्येताः सूर्य्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

5. The oblations that are offered into the burning fire in proper way, are carried by the rays of the sun to those regions of the atmosphere wherein the clouds float.

एह्येहीति तमाहुतयः सुवर्चसः सूर्य्यस्य रश्मिभिर्यजमानं वहंति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

6. The offerings return to the world of the offerer in fructifying showers, saying, as it were, to him, "Come, Come here, enjoy the fruits of your good deeds."

प्लवा ह्येते अदृढा यज्ञ रूपा अष्टादशोक्तमवरं येषु कर्म्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरा मृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

7. These religious performances, including eighteen forms of ceremonies, are inferior in merit, transient and fleeting. Those who consider them as bliss, are foolish and repeatedly undergo the misery of senility and death.

अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

8. Many ignorance-ridden people arrogantly consider themselves to be wise, and, being puffed up with vain knowledge, go about the world as the blind leaders of the blind, to the great misery of others.

अविद्यायां बहुधा वर्त्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत् कर्म्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

9. Others, again, being ignorant, believe themselves by mere deeds to have attained the object of life. But, since mere acts and deeds do not lead to the knowledge of God, such people immersed in worldliness become miserable and go from bad to worse.

इष्टापूर्त्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरञ्चाविशन्ति ॥ १० ॥

10. Those who foolishly consider success in wordly affairs to be the only end of life, and nothing superior to it, after enjoying the highest pleasure possible in this world, again fall into lower states.

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्य्यां चरन्तः ।
सूर्य्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

11. The learned men of calm mind, living the righteous life in retirement, imbued with the desire of knowing and embracing truth, freed from passions, and subsisting on alms, attain to the unchangeable, immortal, all-pervading Spirit with their spiritual body.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

12. Let the learned man, seeing that all the enjoyments of the world depend upon deeds and that mere deeds do not lead to the knowledge of God, abandon the love of the world and repair to a preceptor well versed in the Vedas, and wholly devoted to God, with suitable presents, to acquire the knowledge of God.

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

13. The preceptor should initiate such a contented, quiescent student into *Brahma Vidya*, which reveals the presence of the Eternal, All-pervading Being.

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## अथ द्वितीयमुण्डके प्रथमः खण्डः

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सोम्यभावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

### II. MUNDAK, 1st KHAND.

1. Verily, O Dear Inquirer, innumerable principles emanate from the Immortal Being, and lose themselves as well in Him, just as thousands of similar sparks fly from a blazing fire.

दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

2. That Immortal Being is glorious, incorporeal, all-pervading, existing in and out, unborn, without organs of life and of mind, holy, subtler than the all-filling ether, and even than the human soul.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

3. He is the author of the organs of resperation and mind, all the senses, essences, ethers, vapors, fluids, solids that support all other things.

अग्निर्मूर्द्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

4. The Eternal Spirit that resides in the interior of all things, has disposed the fire instead of the brain, the sun and the moon in lieu of the two eyes, the open directions of space in lieu of the ear cavaties, the Vedas as His organs of speech, the atmosphere as His lungs, the whole universe as His heart, and the planets as His feet. It is thus that He lives.

तस्मादग्निः समिधो यस्य सूर्य्यः सोमात् पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥ ५ ॥

5. From Him proceed the great battery of forces, whose fuel is the sun which draws by its rays liquid vapors above. Thus the clouds are formed which shower on the earth, producing rich vegetation. This, in its turn, is consumed by males who refine it into spermatozoic fluid and thereby fructify the females. Thus the infinity of creatures is brought into this world by the mighty working of His immutable law.

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्व्वे क्रतवो दक्षिणाश्च ।
सम्वत्सरञ्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्य्यः ॥ ६ ॥

6. The Rig, Sáma, Yajuh, initiation, *yajnas*, charity, the year, the agent, the surroundings where the sun and the moon perform their respective functions, all have sprung from Him.

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्य्यं विधिश्च ॥ ७ ॥

7. He is the father of innumerable learned men, skilful experts, ordinary men, animals, birds, vital airs, various kinds of food, austerity, faith, truth, chastity, and the law.

सप्तप्राणाः प्रभवन्ति तस्मात्सप्तार्च्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

8. He has placed in the heart seven *pránas* (vital powers), seven *archis* (their influences or activities), seven *samidhás* (their respective

objects of sensation, perception &c.), seven *homas* (their knowledge), and seven *lokas* (the organs of those powers or senses wherein the *pránas* work.)*

अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

9. He has made the seas, the mountains, together with all the rivers that flow in their meandering paths, as well as all the herbs, and their juices; and it is He who interiorly pervades and upholds them.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

10. This very universe, together with the activities of men, their knowledge of the Vedas, penance, immortality, exists in the Omnipresent Being. O Dear Inquirer! He who knows this Being in the depth of his heart, breaks asunder the ties of ignorance and obtains salvation.

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## अथ द्वितीय मुण्डके द्वितीयः खण्डः

आविः सन्निहितं गुहाचरन्नाम महत्पदमत्रैतत् समर्पितम् । एजत् प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यम् परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

## II. MUNDAK, 2ND KHAND.

1. Verily, the Supreme Being is everywhere manifested and is always near at hand, pervading the intellect, is the great asylum, the repository of all this moving, living, and throbbing universe. Know Him to be self-existant, invisible, adorable, and subtler than we can comprehend. Indeed, He is the only adorable Being for His creatures.

यदर्चिमद्यदणुभ्योऽणु च यस्मिन् लोका निहिता लोकिनश्च । तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः । तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २ ॥

2. He is glorious, finer than atoms, and holds worlds and the creatures thereof. He is the undecayable Supreme Being, the life of all, the essence of speech and mind, all-truth, and immortal. O Dear Inquirer, know that He alone is to be aimed at.

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*सप्तार्चिषः—पायूपस्थेऽपानंचक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्येतु समानः । एषहि ह्येतद्धुतमन्नं समन्नति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥ प्रश्नोपनिषत् ३ प्रश्न

The *prána* (vitality) becomes seven-fold, as it works in seven organs of the body, *viz. two private parts, the eyes, the ears, the mouth, the nose, and the heart.* It extracts vitality from food and distributes among these organs, which thus become capable of the mental acts of sensation, perception, &c.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासा निशितं सन्धीयत।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥ ३ ॥

3. Hold the bow, the Upanishats ; fit in it the sharp arrow of concentrated attention ; draw it with the whole force of devotion ; and bear it in mind that the mark is the Great Immortal Being.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ ४ ॥

4. Om, the Great Name of God, is the bow, the soul the arrow, the mark the Supreme Being himself. Shoot it with all your force and vigilence ; and just as the arrow is pierced into the mark, so is the soul lodged in the Divinity.

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष सेतुः ॥ ५ ॥

5. He who interiorly and invisibly sustains the sun, the earth and the intervening space in their respective positions, even he who sustains the life, the brain, the lungs and all the various senses, is the Unitary Interpervading Spirit. Try, O men, to know Him alone, and leave off all other talk ; for, He is the only to Principle that leads immortality.

अरा इव रथनाभौ संहिता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पराय तमसः परस्तात् ॥ ६ ॥

6. Just in the heart, where all the blood-vessels meet, very much like the spokes of a wheel meeting in the navel, resides the interiorly governing Divine Spirit, manifesting His glory in ways multifarious. Contemplate Him, the Om, the interiorly governing Spirit, for, He alone can lead you with safety to the blissful haven, far beyond the ignorance-begotten miseries of this troubled ocean of life.

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः मनोमयः । प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥

7. The All-wise, Omniscient Being, whose greatness is manifested in the heavens and on the earth, is only found in the depth of the heart. He is the controller of the mind, the vital airs and the body. He has ordained that food should be the nourisher of the heart. By his knowledge the sages are able to feel bliss and immortality.

भिद्यते हृदय ग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्म्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

8. The perception of that Omnipresent Being destroys all ignorance of the heart, eradicates all doubts of the mind, and puts a stop to all the wicked actions.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

9. The Great God, without impurity and without parts, resides in the most interior. It is He that the seers perceive to be the holiest and the glory of glories.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

10. Neither the sun, nor the moon, nor the stars, nor even the lightnings illume Him ; much less this terresterial fire. It is through His lustre that all these shine ; it is through His illumination that all this is illumined.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वञ्च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

11. The Great God is immortality ; He is before and behind, right and left, above and below, pervading all this grand stupendous universe through and through.

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## अथ तृतीयमुण्डके प्रथमः खण्डः

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥ १ ॥

### III. MUNDAK, 1st KHAND.

1. There are two conscious entities, possessing divine qualities, co-eval companions, embracing each other, and residing in one and the same univercelum. One of them enjoys the fruits of his actions and the other lives ever the same unaffected with consequence.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

2. The soul, engrossed in wordly desires, falls into grief through ignorance, not having realized God. But when he realizes the Almighty Ruler of the universe and recognizes His greatness, he is then emancipated from his grief.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

3. When the seer perceives the beatific presence of the Self-glorious Being, the Maker and the Ruler of the world, the Omnipresent Being, the origin of all knowledge, he, discarding all good and bad actions, becomes free from all taint of matter and attains to the harmony of the soul.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड़ आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

4. He is life, whose wisdom is stamped on all universe. The sage who knows Him, leaves off useless talk. Rejoicing in the self, absorbed in the self, and endowed with energy, he becomes the foremost spiritual teacher.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यक् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

5. "Through strict veracity, uniform control of the mind and senses, abstinence from sexual indulgence, and ideas derived from spiritual teachers, man should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries freed from passion and desire can approximate."

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

6. Truth always triumphs, and untruth is always vanquished. Truth is the path-way which learned men tread. It is by this path that the sages, satiated in their desires, have obtained salvation in Him, who is the infinite ocean of truth.

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

7. He is the greatest of all beings, the most wondrous, incomprehensible, and the subtlest of all principles. He is farthest of all and also near at hand, nay, He is found in the interior of the self of those who have eyes to see Him here on earth.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानाः ॥ ८ ॥

8. He is apprehended neither by the eye, nor by speech, nor by the other senses, nor by austerities, nor by deeds. The contemplator whose intellect has become refined, apprehends him by the tranquil, unflagging light of knowledge.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पंचधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

9. This subtle Spirit can be known by the intellect only, which is governed by the five vital airs. The minds of all creatures are inter-woven with life. When the mind becomes pure, the spirit begins to feel its powers.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान्।

तं तं लोकं जायते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्च्चयेद्भूतिकामः ॥ १० ॥

10. Whatever regions the person of pure and calm intellect thinks of in his mind, and whatever desires he entertains, he is sure to reach and obtain. Hence one who desires great powers, should reverently seek the spiritual teacher.

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# अथ तृतीयमुण्डके द्वितीयः खण्डः

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम्।

उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्त्तन्ति धीराः ॥ १ ॥

## III. MUNDAK, 2ND KHAND.

1. He knows that Supreme God, the asylum of all, wherein the whole universe rests and looks splendid, who adores Him, the Holy Being, disinterestedly. Such a wise man rests beyond the turmoils of the world.

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र।

पर्य्याप्तकामस्य कृतात्मनस्तु इहैव सर्व्वे प्रविलीयन्ति कामाः ॥ २ ॥

2. Whoever entertains desires, is born midst their objects. But the desires of him, who is satiated in them, and who has obtained the summum bonum, disappear even here on earth.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा वृणुते तनूं स्वाम् ॥ ३ ॥

3. The Spirit God is obtained neither by lecturing, nor by much hearing, nor by ingenuity. Whoever heartly seeks Him, obtains Him. This Spirit reveals His glory to him who renders himself a body unto Him.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात्।

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

4. This Spirit is obtained neither by the week, nor by the indolent, nor by misplaced austerity. But the person who tries to find Him out by proper means, finally obtains the realization of God.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः।

ते सर्व्वगं सर्व्वतः प्राप्य धीरा युक्तात्मानः सर्व्वमेवाविशन्ति ॥ ५ ॥

5. The sages, who are satiated through knowledge, who have obtained divine knowledge, who are freed from all affections and who

are calm, firm of mind, and wise of intellect, finally rest in Him, who is present everywhere, and who is accessible from every quarter.

वेदान्तविज्ञानसुनिश्चितार्थाः सन्न्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्व्वे ॥ ६ ॥

6. Those persons who are convinced of God by the knowledge of Vedant, whose intellects are pure by virtue of resignation, and who have full control over themselves, will resume the course of life after having enjoyed immortality for a *paránt** cycle.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्व्वे प्रतिदेवतासु ।
कर्म्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व्व एकीभवन्ति ॥ ७ ॥

7. The fifteen *kalas* disappear, all the senses resolve into their component elements. The soul and actions are all absorbed in the Supreme, Eternal, All-encompassing Being.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ।

8. Just as the rivers falling into the sea lose their distinction, name and form ; so does the learned man, freed from the phenomenal world, obtain the Glorious Being, who pervades all and is higher than the highest.

स यो ह वैतत्परमं ब्रह्म वेद ब्रह्मैव भवति । नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ८ ॥

9. He who knows the Great God, becomes absorbed in Him. No issue ignorant of God is ever born in his family. He rises above sin and sorrow, is freed from the ties of ignorance, and becomes immortal.

तदेतदृचाभ्युक्तं क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं
श्रद्धयन्तस्तेषामेवैतां ब्रह्मविद्यां वदेत् शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥

10. The Vedas also declare, " Let spiritual knowledge be imparted to those, who properly observe the tensure ceremony of *sannyas*. who are practical *yogis* versed in the Vedas and devoted to God, who invoke the All-wise God in their hearts, and who are actuated by the motives of truth and trute only. "

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परम ऋषिभ्यो नमः परम ऋषिभ्यः ॥ ११ ॥

11. Angirah has truly said that one who is not qualified in the above manner, never acquires spiritual knowledge. Salutation to the great divine sages ! Salutation to the great divine sages !

* *Paranta Kala* = 31,10,40,00,00,00,000 years.

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# VEDIC TEXTS.

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## *No. I.*

## THE ATMOSPHERE.

वाय्वायाहि दर्शमेते सोमा अरंकृताः ।
तेषां पाहि श्रुधी हवम् ॥ ऋ० ॥ सू० २ । मं० १ ।

THERE is nothing which so beautifully illustrates the bounteous dispensation of Providence in Nature as the atmosphere, which surrounds our earth to a certain height all around. This gaseous envelope, which is elastic and at the same time so rare, is especially characterized by its lightness, which renders it amenable to the influence of disturbances even the slightest.

Imagine a huge mass of iron lying inert, say, in one position, and suppose a heavy stone or a dense ball dashed against this grotesque ball of iron, and see what follows. You will see how sluggishly the grotesque mass obeys the impulse, how reluctantly, as it were, the idle mass parts with its inert condition to be alive with the activity of the impinging stone! What a wide contrast does the atmosphere present to this inert mass. Each molecule of the air, on account of its lightness and elasticity, so readily succumbs to all forces from without, so mechanically multiplies the impulse, as it were, by its mobility, that even the slightest tremor first communicated to it sends it dashing along the free path of molecules in air, until it meets a fresh encounter with another molecule. This molecule, like a waiting position, immediately stands up and proceeds on its errand. The next molecule obeys the first and the third obeys the 2nd and so on. Only a few moments elapse, (not more than five or six seconds), in the twinkling of an eye, when a vast tract in the expansive ocean of air,—a tract of almost a mile in area, 5 times 1,100 feet long,—is furrowed over with ripples of exquisite beauty. Just imagine how sensitively delicate the molecules of air must be. There is not a faint flutter of wings, not a noiseless breath that ever escapes and does not furrow tracts upon tracts of air with exquisite waves.

Tremors are thus communicated with gigantic velocity by this mobile air. The invisible artistic designs into which the molecules of air are thus cast, are only beautiful beyond description. "A genuine transcript of the true state of things are the words of poet Emerson."

"Thou canst not wave thy staff in air,
Or dip thy paddle in the lake,
But it craves the brow of beauty there,
And the riples in rhymes the oars forsake."

It is on the mobile wings of air that the fragrance of flowers, the odour of essences and the effluvia of substances are wafted to immense distances, creating a diffusiveness that blends motion into uniformity and harmony. Is not then a *light*, *mobile*, *tremor-communicating*, *effluvia-carrying medium* a better and a more exact appellation for this masterly creation of the Architect of Nature than the ugly, unmeaning, inexact and half articulate word *air*. It is exactly this sense, italicized in the above lines, which the Vedic word *váyu* conveys, the word with which the *mantra* quoted above begins.*

We have seen what the physical properties of the molecules, which compose the air, are. Let us now consider the phenomena which it gives rise to. The rays of the sun falling upon the earth heat the layers of earth, which in their turn heat the layers of air in contact with them. These layers of air when heated become lighter and ascend. Colder layers of air rush in to fill up the vacuum created by the ascending hot layers of air, are heated in their turn, rise and make room for the advent of other similar layers of air. Thus a rapid circulation of heat goes on, which gives rise to currents. Of exactly similar nature are all the winds that blow. From the same cause originate those north-easterly and south-eastern winds known as trade winds. The portions of earth near the equator always receive a greater quantity of heat from the sun than others do. The layers of air in contact with those portions of earth rise, and colder air from northern and southern quarters rushes in towards the equator, and, coupled with the rotatory motion of earth, gives rise to north-eastern and south-eastern winds. Firstly, then, we find that the air is always circulating and giving rise to currents in perpetual motion. This *váyu*, then, (*âyâhi*) is always moving in the form of currents.

Next see what effect it has in modifying the phenomena of light. The rays of light, that traverse through solar and interplanetary regions, ultimately strike upon the highly rarefied layers of air high above in the skies. In passing from vacuum into air, these rays of light deviate in their course, and pursue a bent direction on account of refraction. Had the lower layers of air, through which these rays have to pass, been of uniform temperature, once having bent in its course in contact with the first layer of air, the ray of light would have then pursued its course undeviated in air. But meeting with layers of air of different temperatures and therefore of different densities, it is, at each step that it advances, a little refracted again and again, so that these rays, having passed through all curious paths, all zigzag ways that it is possible to imagine, ultimately meet terrestrial objects, including the eyes of man, and there excite vision. How wonderfully it modifies and extends the range of vision, will then be apparent.

* *Váyu*, derived by the Niruktakára from the root *Vá*, to move, to carry odoriferous matter, or from *Vak*, to communicate tremors, is always moving in the form of currents; is the cause of extension, of vision and of other appearances; it furnishes the plant with air and food and preserves the equilibrium between the vegetable and the animal kingdom and it makes our sounds and all others as well heard.

Even the most delusive appearance known as "the mirage," that is often seen by travellers in the hot sandy deserts, is due to the reflection and refraction of light at innumerable surfaces presented by the heated layers of air. It is through air, then, that we are able to see not only in the direction of the source of light, the sun, but in all other possible directions. It thus extends the range of our vision. It is also due to air that such delusive phenomena or appearances as the mirage start into vision. Our atmosphere, then, besides giving rise to currents, extends the range of our vision and is the cause of the phenomena like that of mirage. Hence it is, that we have in the Vedic *mantra* quoted above, the word *darshata*, *i. e.* the cause of extension of vision and of other appearances.

Another and a very important part which the air plays in the economy of nature is the purpose it serves of the maintenance of vegetable world. Always there is a certain quantity of carbonic acid present in the air, which however slight, is sufficient to maintain the equilibrium between the animal and the vegetable worlds. The trees and plants, the main body of which essentially consists of carbon, derive all their carbon from the air. The leaves of plants possess a kind of substance called chlorophyl, which in the presence of light decomposes the carbonic acid gas present in the air. The carbon which results fsom this decomposition, is assimilated by the plants, and the oxygen is set free. This oxygen freed from carbonic acid, so to say, is what animals inspire. Animal life is maintained by the continuance of animal heat, which is due to the combustion of oxygen with carbon of the animal frame. Thus all animals inhale oxygen and exhale carbonic acid, whereas all plants absorb carbon of the carbonic acid. Air thus stands a common vehicle between the vegetable and the animal kingdoms. Due to these causes, all plant and animal life depends upon the presence of air. Not only is air necessary for the existence of plants and animals, but also necessary for the maintenance of dynamical equilibrium between these two classes of organic nature. The word *soma*, used in the Vedas, means something that springs out of earth, and especially designates the vegetable kingdom which, as such, is necessarily dependent upon the soil from which it springs. Hence we have *somá arankritáh teshám páhi* in the Vedic *mantra*, meaning thereby that the atmosphere furnishes the plants with air and food, and preserves the equilibrium between the vegetable and the animal kingdoms

Another fact worth noticing in discussing the phenomena of air, is that it is the vehicle of all sounds. Man has been often called a speaking animal ; and, no doubt, the capacity of speach distingnishes man to a very great extent from other members of the animal kingdom. Now this speech, which, in this sense, is at the root of our advancement and civilization, essentially consists of articulated sounds, the utility of which would have been entirely marred, if there had been no air. Air, then, is also a vehicle of sound a fact which is mentioned in the *mantra* in the last two words, *shrudhi havam*,—it makes our sounds and all others, as well, heard.

## *No. II.*

# COMPOSITION OF WATER.

मित्रं हुव पूता दक्षं वरुणं च ऋषादसम् ।
धियं घृताचिम साधन्त ॥ ऋ० ॥ सू० २ । मं० ७ ॥

The word *rig* signifies the expression of the nature, properties and actions and re-actions produced by substances. Hence the name has been applied to Rig Veda as its function is to describe the physical, chemical and active properties of all *material* substances as well as the psychological properties of all *mental* substances. Next to a knowledge of things comes the practical application of that knowledge, for all knowledge has some end, that end being usefulness to man. Hence Yajur Veda comes next to Rig Veda, the meaning of Yajur being application. It is upon this double principle of liberal and professional (or technical) education that the well known division of the course of study of Aryans, the Vedas, into Rig and Yajur, is based.

Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for, there are reasons enough to justify this position. Not being a novel position at all, it is the position that is maintained even according to the Hindu systems of mythology which are but gross corrupt distortions of Vedic sense and meaning. The broad and universal distinction of all training into professional and liberal has been altogether lost sight of in the Puranic mythology, and like everything else has been contracted into a narrow, superstitious sphere of shallow thought. The Vedas, instead of being regarded as universal text books of liberal and professional sciences, are now regarded as simply codes of religious thought. Religion, instead of being grasped as the guiding principle of all active propensities of human nature, is regarded as an equivalent of certain creeds and dogmas. So with the Rig and Yajur Vedas. Yet, even in this distorted remnant of Aryan thought and wisdom,—the Puranic mythology,—the division of the Vedas into Rig and Yajur, the liberal and the professional, is faithfully preserved. The *rig*, now, implies a collection of hymns and songs in praise and *deseription* of various gods and goddesses ; whereas Yajur, now, stands for the mantras recited in the ritual, the active part of religious ceremonies. This is the view taken by the so-called scholars of the day.

Let us not, however, altogether forget the original distinction. There is much in it to recommend itself. The mantra at the top, which has been taken from second Sukta of Rig Veda, is cited here as a sample to justify the views entertained by the Aryas with respect to the Rig Veda. This mantra describes the process or steps (*dhiyam*) whereby the well-known of liquids, water, can be formed by the combination of *two* other substances (*gritachim sadhanta*). The word *sadhanta* is in the dual

number indicating that it is two elementary bodies which combine to form water. What those two elementary substances according to this mantra are, is not a matter of least importance to determine. The words used to indicate those two substances are *mitra* and *varuna*.

The first literal meaning of *mitra** is measurer. The name is given to a substance that stands, as it were, as a measure or as a standard substance. It is the measurer of density, or of value, otherwise known as quantivalence. The other meaning of *mitra* is "associate." Now in this mantra, *mitra* is described as an associate of *varuna*.† It will be shown how *varuna* indicates oxygen gas.‡ Now it is well-known that Hydrogen is not only the lightest element known, nor is it only monovalent, but that it has a strong affinity for oxygen ; hence it is that it is described as an associate of *varuna*. Many other analogies in the properties of *mitra* and *hydrogen* go on to suggest that what is in Vedic terms styled as *mitra*, is in fact identical with hydrogen. *Mitra*, for instance, occurs as synonymous with *udana* in many parts of the Vedas, and *udana* is well characterized by its lightness or by its power to lift up.

The second element with which we are concerned is *varuna*. *Varuna* is the substance that is acceptable to all. It is the element that every living being needs to live. Its well-known property is *rishadah*, i. e., it eats away or rusts all the base metals, it burns all the bones, &c., and physiologically purifies the blood by oxidizing it, and thereby keeping the frame alive. It is by these properties that *varuna* is in general distinguished ; but it is especially characterized here as *rishadah*. No one can fail to perceive that the substance thus distinctly characterized is oxygen gas.

Another word used in the mantra is *puta daksham*. *Puta* is pure, free from impurities. *Daksha* means energy. *Puta daksham* is a substance, pure, possessed of kinetic energy. Who that is acquainted with the kinetic theory of gases, cannot see in *puta daksha* the properties of a gas highly heated ?

The meaning of the mantra taken as a whole is this :—Let one who is desirous to form water by the combination of two substances, take

* The word *mitra* is formed by adding the *unádi* suffix *ka*, to the root *mi*, according to the sutra अमिचिमिशसिभ्यः क्र ॥ उण० ४ । १६४ ॥ The meaning is मिनोतिमान्यं करोति मित्रः । or one that measures or stands as a standard of reference.

† Again we have in Nighantu, the Vedic Dictionary, Chapter V, Section 4 मित्रा इतिपदनामसुपठितम् ॥ Hence *mitra* means that which apporaches or seeks association with others.

‡ *Varuna* is formed by adding *unádi* suffix *unan* to root *vri* to accept कृवृदारिभ्य उनन् ॥ ५३ । Hence it means that which is acceptable to all or seeks all.

pure hydrogen gas highly heated and oxygen gas possessed of the property *rishadah*, and let him combine them to form water.

It would, no doubt, sound strange that long before Cavendish performed his experiment on the composition of water, or long before oxygen and phlogiston were known to the philosophers of the west, the true philosophy of the composition of water was recorded in the Vedas and perhaps understood by many philosophers of the east.

Let not any of our readers imagine that the interpretation of the Vedic mantra given above is purely an imaginary production of the brain of the writer. The above interpretation is, in fact, based, upon some already existing commentaries of the Vedas, and there is enough either in ancient commentaries or in that of Swami Dayananda to suggest this and similar interpretations of all mantras. ओं ब्रम् ॥

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## No. III.

# GRIHASTHA.

### *A Scientific Exposition of Mantras Nos. 1, 2 & 3 of the 50th Sukta 10th Anuwak, first Mandal of the Rig Veda bearing on the subject of household.*

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्य्यम् ॥ १ ॥

BEFORE I begin an exposition of a few mantras of the 50th Sukta of Rig Veda bearing on the subject of *Grihastha*, let it be remarked in due justice to ancient *rishis* who lived in days when Vedas were better understood and more sincerely, honestly and truthfully revered than the Bible, the Zendavastha and the Qoran are now-a-days—yes, let it be remarked in justice to those *rishis*, that to their minds many of the obvious and more recondite forces of nature were the ladders by which they rose from the lower depths of material objects to the celestial heights of divine contemplation. Their thought familiarly climbed upon the ladder of physical forces till a glimpse of the divine was obtained. Invigorated with the light thus received, it as easily retraced its footsteps to share the bounty with their fellow-brethren, the whole race of mankind. Let me observe that, whilst I speak in this strain, I am giving expression to no vague indefinite ideas of my own, to no whisperings of erratic chaotic imagination. These are no words of flattery offered as sacrifice at the altar of national conceit, prejudice, or custom. They are rather honest but imperfect expressions of the sublime lives which *rishis* no doubt lived. But more sublime and astonishingly charming was the state of those four *rishis*, Agni, Vayu, Aditya and Angirah—living in the beginning of creation, whose faculties were, according to the beliefs of the Aryans, illumed by the light of the Vedas. The dizzy heights to which the thoughts of those *rishis* soared,

but with no giddiness; the meandering labyrinths through which their intellects traced the unity of the divine design, quite unperplexed, and not fatigued, but rather cheered and invigorated by the effort; these are facts, which we—innocent darlings of the nineteenth century, the era of civilisation—we darlings fed in the lap of material science, nourished by the milk of ponderous truths, discovered by elaborate ratiocinative and inductive processes, and supported by the carbonaceous aliment of isolated facts and nitrogenous edibles of constructive theories and hypotheses, cannot easily conceive. The truth-loving, poetical, beauty-admiring temperament of these *rishis* is far, far removed from the money-loving, practical, use-admiring callous minds of moderns. No wonder, then, that we should find so very few expositors of Vedic lore in this era of research and activity. Truth with sectarian ignoramuses and religious-prejudice spectacle wearers may be measured by the number of its adherents or votaries, and well might Christians argue that their overwhelming number in the world is a proof that Christianity is the dispensation destined by the divinity to prevail over the world. But far different is the case with Vedic truth. It is perennial. It is not the birth of to-day or yesterday just as other religions are. The measure of Vedic truth is not its power to grow and spread, but its inherent power to remain the same, ever to-day and to-morrow. "Men and parties, sects and schools are but the mere ephemera of world's day. Truth, high-seated upon its rock of adamant, is alone eternal and supreme."

It was this truth of God and Nature that was given to the primitive four *rishis* to comprehend. Justly, may our uninspired eyes roam about in vain from here to there, from rocks to vegetables and from vegetables to men to detect unity; but the inspired minds of the four *rishis* could only perceive the unity of the Divine mind in every thing. The minerals, the vegetables and the animals were to them but one book, in which they read but the power, the justice and the wisdom of God. Owing to the sublimity of revelation, were foreshadowed before their mind's eye landscape—paintings of human institutions, achievements and aspirations in a long distant future, and in all these, they saw the spirit of the Father brooding with paternal care over eternal designs for the happiness and benefit of His children. Reader, imagine yourself once in this exalted condition. Then alone are you in a fit position to grasp and understand the deep meaning of the Vedic mantras. This deep meaning is everywhere spiritual. There is a fine and very sublime link between mantra and mantra, which can be perceived but in such moments of exaltation alone.

We must bear in mind that the internal is always the more difficult to grasp. The modern scholar, whose powers of the senses have been well trained to observe and carefully note the phases and changes undergone by physical phenomena, may not find any connection or coherency between mantra and mantra. To him the Vedas may be mere collections of isolated prayers to deified forces of nature including wind and rain; but to an earnest, truthful inquirer, who has entered

the exalted condition I have above described, there is that logical coherence and philosophical regularity in the sequence of the *mantras* which can only be called *divine*. In this spirit should we study the Vedas, a sample of which is presented by the 50th Sukta.

I have before said that the universe, as construed by the *rishis*, is a ladder along which the inspired mind rises to the contemplation of the Divine. This exactly is the subject matter of this mantra of the 50th Sukta of Rig Veda.

In a dark, rainy, stormy night, in an hour of stillness and dead slumber, a thief entered the treasure room of a peaceful family, and stole away all precious metal and property, and in the mad joy of his possession ran aback over twenty miles of wet ground, and betook himself as quite safe from the grasp of the owner. But the light dawned, and the owner awoke in full consciousnesss of his stolen property. Fearlessly and resolutely but in entire calm of his mind, he began the track and slowly but surely reached the rendezvous and seized the theif with the treasure which he had appropriated. This is but mere analogy. I have nothing to do with the stealth and the property, but with the indelible, unmistakable footprints, not of a thief, but of the Creator on the frame of the universe. The wise man, who has his intellect illumined by universal benevolence, सजोषः धीराः bent upon finding out the *first cause*, begins his inquiry, and, slowly but steadily tracing nature back to its source, halts at God. There, the inquisitive and penetrative faculties of the intellect are cooled to satiation, and lie in peaceful repose in the enjoyment of the treasure thus found. To such a mind, what are the different objects of this universe? They are the footprints of the Detiy, the postmarks tracked by the divine rays of wisdom along their path of action. They are just as the Vedic mantra puts it, केतवः, the flag signs, track-beams, the design types which point with one voice to Him (त्यम्) from whom all knowledge has proceeded (जातवेदसं) He is the eternal Sun that ever shines (देवम्.) He it is who makes us see this grand panorama of the universe (दृशेविश्वाय सूर्य्यम्) So also is the case with the sun of the material universe. Would you see the variegated objects of nature? Study, then, the sunbeams playing amidst wonders of space, and see what they lead you to. They lead us to the globe of the sun, who is truly the cause of all we see; for, not only has all the matter of the planetary system proceeded from the sun, but the very light which reveals to us the existence of the material objects in their diverse forms and colours, points out to the sun as its source and fountain-head. Would you, then, see the universe? Then observe that the universe points you out to the wonder of the planetary system, the sun. Would you enjoy your term of earthly life in peace of mind and happiness perpetual? Observe, then, that the entire happiness of the world points out to the sacred institution of marriage, of *grihastha*, the institution where alone the filial, the paternal, the fraternal and conjugal affections are cooled to satiation;

for, from pure, truthful, affectionate and wisely conducted marriages alone can happy progeny flow into the world. This is the three-fold sense of the Vedic mantra. It points out to God as the fountain of all causation, to the sun as the source of all the planetary world and its chromatic wonders, and to the sacred institution of marriage, founded upon pure, rational and spiritual physiology, as the source of all happiness and bliss on this earth.

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अपत्ये तायवो यथा नक्षत्रा यंत्यक्तुभिः ।
सूराय विश्वचक्षसे ॥ २ ॥

I COME now to the second mantra of the same Sukta. I have mentioned that happiness on this earth can only be secured by *rightly conducting the sacred and divine institution of marriage.* I need not speak here at length on this subject, but it will be well to point out that *all attempts to regenerate our society in any other direction are merely fruitless.* Do you ever expect a heroic, Swami-like, intellectual progeny from the present marriages contracted in an unnatural age by parties forced by unnatural compulsion of parents into these contracts? To expect this, is to expect an impossibility. Teaching and preaching, education and consociation can mould the superficial or the external character of man, but strike ineffectually at the deeper and more permanent character, the hereditary or the constitutional character, which flows with our blood, which we have drunk in with the very milk from our mothers, which we have inherited with our very bones and nerves, blood and muscles. Believe it, then, that the true cure of the evil that exists in our society is the physiological cure, the cure that strikes at the very root of the disease of our society, the cure that professes to mould the individual and society from their very birth, by enjoining the observance of the Divine injunction of pure,truthful,rational marriage, as contrasted with compulsatory, impulsive, formal marriage. What, then, is the law of marriage; what is the observance that can secure health and happiness to society? The answer to this question is imprinted in the indestructible divine laws of nature. Observe the starry host of heaven, नक्षत्राः, or the moisture—laden ocean of the atmosphere, तायवः. What law do they obey? Are they not regular in the succession of the phenomena they present? Regularly after every 24 hours does the starry host of heaven unite itself with night, यंत्यक्तुभिः, regularly for 12 hours in 24 does it depart from the society of the sun, सूराय विश्वचक्षसे. Here are suggestions for the married people. Let them reflect over this and chalk out a path of piety for themselves. Again study the atmospheric envelope. What law does it obey? Regularly after every year does the monsoon blow, regularly for six months do the winds continue to take the same direction. These proclaim a lesson for the married. The lesson is for the married

parties to separate themselves invariably during sunlight, as the starry heaven disconnects itself from the sunlight for every 12 hours. The second lesson for them is to observe the law of periodicity just as day and night, trade winds and monsoons obey their periodic laws of succession. If these laws were carefully observed, there would flow into the world that happiness and health which were never realized before. Earth would be a beautiful garden to live in, far more attractive and real than the paradise of the Moslems or the heaven of the Christians, which is all paved with hard gold, with no stuffed cushions to relieve us of its hardness. Compare with this natural, spiritual, physiological marriage, the beastly marriages a countless number of which are being contracted from day to day in our country without exciting the ridicule or even the thought of the reformers. I count upon no responsibility so serious as that of ushering an individual being organised like our own selves into the world. How many are they who feel this responsibility? How few children are there who are born of a wilful, appreciative, conscientious consociations of their parents? How many of them are the products of lust, blind impulse, and purely fortuitous concourse? These are the things that may well sound obscene to many of our delicately constituted readers, but human nature is sacred in every part. It calls for obedience to its dictates in each direction. It is no respecter of creeds or personalities. Let us learn, then, the law of periodicity, and realize the happiness that is in store for us by virtue of the divine ordination mentioned in these mantras.

I do not wish to leave the subject of marriages without impressing upon the minds of my reader another truth which is not the less important, a truth which forms the subject-matter of the 3rd mantra of this Sukta. What language, but the sweet accents of the Vedas, can adequately express this truth? These are the words of the mantra :—

अदृश्रमस्य केतवो विरश्मयो जनां अनु ।
भ्राजन्तो अग्नयो यथा ॥ ३ ॥

I do not wish to discourse upon an irrelevant topic, but all nature is unique. Truth is all of one type. The digression may be excused. Scientific people believe, and no doubt, upon grounds indubitable that light and heat are eternal associates of each other. Each possesses in its bosom, the essence, the elements, and the power of developing the other. Both are forms of motion, they are vibrations only differing in the frequency of their occurrence. The vibrations occur in the same medium. Light is capable of being reflected. So is heat. Light is capable of being polarized. So is heat. Heat maintains the life of the animal frame. Light maintains the life of the vegetable kingdom. Heat produces the vapoury atmosphere. Light precipitates the cloudy mass in rain and pours it upon the plains. Light and heat are conjugal associates in nature. Heat is warm, light is cold and refreshing. Heat and light are the love and life of the body. They

are each other's companions and complements in Nature. The gorgeous display of colours, which light makes us familiar with, are not less striking than the equally important molecular and chemical changes which heat works out. By heating a body, you can raise it to incandescence, till it begins to burn; by proper means, you can entrap light and make it heat our articles and even burn them, if necessary. But see how they proceed from the sun, their common fountain. They proceed in pair. The warm exciting rays of the sun are the भ्राजन्तो अग्नय: of the Vedic mantras; the light-emitting, colour-providing variegating rays of the sun are the रश्मयोकेतव: of the mantra. How beautifully are they interlocked with each other. Held in each other's embrace, these caloric and spectral rays dart from the sun, and journey on together through millions of miles of gorgeous space to fall on earth, to warm life and illuminate dormant intellect. The arrogant man of science may claim to himself the power of sifting these interlocked, interwedded, embosomed conjugal pairs of rays by iodine filters and alum solutions; but there is no absolute separation, no entire dissevering of bonds. Let us learn a lesson from this. The Vedic mantra enjoins upon us this lesson. It enjoins upon men the duty of learning the lesson of conjugal relation from the heat and light rays of the sun जनां अनु It inculcates the inviolability of the marriages tie. Let the married couples preserve their sacred relation inviolable and intact, and not frustrate their peace and happiness by adopting the opposite course of free-marriages. The designs of the Divinity can only be wrought by the inviolability of this tie. One inviolable marriage conducted according to the periodic law alone is compatible with an acquisition of the true knowledge of the Divine Being. This is the sacred low of inviolability that the Vedic mantra enjoins. But there is another and a deeper meaning of the mantra which should not be lost sight of. It is that light and heat permeate through every possible material object of creation जमां प्रविष्ट: ॥ जन is the class of created objects. Let us not laugh at this proposition. It has the solid bulwark of science to support it. Heat is a motion of the molecules composing the body. There is no substance, of whatever description, that is entirely destitute or completety devoid of molecular vibration. Vibration is the general law. Light is an accident of other, the luminiferous medium, whose vibration essentially constitutes light. Is there any substance throughout the range of created objects, wherein motion aud ether do not conjugally and coevally dwell ? Yes, even in the same way. tho Divine essence lives within the very interior of every living soul.



# THE REALITIES OF INNER LIFE.

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THE fact that man lives on a double plane of existence, that he leads a two-fold life, is not new in any sense. He lives the life of the *flesh* and the life of the *spirit*. Scientific minds term the one *objective* and the other *subjective* existence. True poets of nature and religious men agree alike in this. "O man! the brute and the angel are alike in thee." The metaphysicians of older Sanskrit schools styled these two modes of existence, the life of Bahishkarana and the life of Antahkarana, the *outer* life of the *Senses* and the *inner* life of the *Intellect*. But the law of double existence is not applicable to it alone. It is a universal law. It applies to the universe. Matter is the entity of the Outer life, and God the reality of the Inner life. And the Trinity of God, matter and contemplating Spirits exhausts the substances of the *Cosmos*. Thus the universe lives a two fold existence, the outer, the *phenomenal* and the inner, the *neumenal*.

The outer plane of existence is the one that is familiar to all. But the inner, the internal, is a blank page, a white sheet to many. The inner, in so far as inner, is poetry; the outer, as the external, is prose. And poetry is to many nothing but wild fantastic imagination let loose. Hence it is that matter, with the ephemeral host of its countless attributes, is the only reality, the only true God to many.

"Earth's powers and principalities exclude most men from the society of poetry and eternal principles. Matter is a powerful and controlling God; it is the prince of darkness" to millions of our throbbing humanity. Matter clings and clusters heavily about man's interior life; it is the dead-freight of his perilous voyage from the cradle to the *crematory*. Men are necessitated to worship at the shrine of matter. They make it the chief object both of masterly effort and spiritual contemplation. Thousands reverence matter incessantly. They bow down before its altars. They bring to it many offerings —covering its temples with every thing within the power of man to bestow; with scientific art, and the works of genius, with developments of the noblest talents, with everything, even life itself.

Mammon is but the servant of matter; matter is but the servant of soul; soul is but the servant of spirit; but in this world, it happens that spirit and soul and matter are the servants of Mammon. No human soul is independent of its material surroundings. All life is real boundage to matter. Matter is the mind's jailor. Want is the overseer who lashes the prisoner into his daily labour.

"'Tis the mandate of matter which the mind obeys nine-tenths of earthly time. The sight of objects, the taste of fruits, the smell

of odors, the cognition of sensations, the hearing of sounds—thus the spirit looks out and lives through the *grated windows* of its prison-castle."

How, then, can man, thus immersed in the life of the senses, realize the interior realities of inner life? The death of matter is the birth of the soul. Light and darkness can not co-exist.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्व्यचचक्षिरे ॥

This is the tenth Mantra of the 40th Adhyaya of Yajur Veda, and it means :—

"The life of senses (avidya) produces one result, and the life of spirit, (vidya) produces exactly the reverse. अविद्या मृत्युं तीर्त्वा विद्ययामृतमश्नुते "the life of the senses is spiritual death, the life of the spirit is the *new birth*, immortality."

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

This is the 15th Mantra of the same Adhyaya, and it means :—

"The resplendent face of truth is hid beyond the veil of the glitter of Mammon"—हिरण्मयेन पात्रेण अपिहितं "O Preserver of the universe! remove the veil so that we might see the immortal truth."

Yes, the veil must be removed, the brute in man crushed, before the influx of the Divine Light can be realized.

"The universe with its beauties and laws and harmonies, is *nothing* to the idiot mind caged in matter. The gorgeous heavens with their unnumbered systems of suns and stars are *nothing* to a soul bowed down by the daily drag of material necessities. The ponderous globes of space, so attractive to the uplifted mind of the philosopher, are *nothing* to him who makes a God of gain. Matter and money surround him on either side. He drives through his surroundings, and then they drive through him; and so goes his daily life "to the last syllable of recorded time."

The fair sky of heavenly truth never covers the earthly mind. Faith in such circumstances is impossible. Doubt, yes doubt, is the only paramount functionary that lives and flourishes. And what else is possible under such circumstances? In such a state, the mind seeks, in vain, for a soul-consoling philosophy. The world of matter, the region of discord alone, is visible. The Omniscient Intelligence of the far off immensities of the universe is nowhere to be found. The whisperings

of the regnant functionary, Doubt, are too positive. "Has it not been said that 'by searching none can find out God?' And is it not true that the most strenuous god-believers confess that it is only a belief with them; that they really know nothing on the subject?" These are the whisperings of Doubt. But this prime minister of the life of senses, this sceptical functionary does not end his researches here. He is thorough-going. He enters the material world, asks the sciences whether they can disclose the mystery. And this is the summary result of his investigation :—

"Geology speaks of the structure of the earth, the formation of the different strata, of coal, of granite, of the whole mineral kingdom. It reveals the remains and traces of animals long extinct, but gives us no clue whereby we may prove the existence of a God."

"Natural History gives us a knowledge of the animal kingdom in general, the different organisms, structures and powers of the various species. Physiology teaches the nature of man, the laws that govern his being, the functions of the vital organs and the conditions upon which alone health and life depend. Phrenology treats of the laws of the mind, the different portions of the brain, the temperaments, the organs, how to develope some and repress others to produce a well-balanced healthy condition. But in the whole animal economy, though the brain is considered to be a 'microcosm' in which may be traced a resemblance or relationship with everything in nature, not a spot can be found to indicate the existence of a God."

"Mathematics lays the foundation of all the exact sciences. It teaches the art of combining numbers, of calculating and measuring distances, how to solve the problems to weigh mountains, to fathom the depths of the ocean; but gives us no directions how to ascertain the existence of a God."

"Enter Nature's great laboratory—Chemistry, she will speak to you of the various elements, their combinations and uses, of the gases constantly evolving and combining in different proportions, producing all the varied objects, the interesting and important phenomena we behold. She proves the indestructibility of matter, and its inherent property—motion; but in all her operations no demonstrable fact can be obtained to indicate the existence of a God."

"Astronomy tells us of the wonders of the solar system—the eternally revolving planets, the rapidity and certainty of their motions, the distance from planet, to planet, from star to star. It predicts with astonishing and marvellous precision, the phenomenon of eclipses, the visibility on our earth of comets, and proves the immutable law of gravitation, but is entirely silent on the existence of a God."

"In fine, descend into the bowels of the earth, and you will learn what it contains; into the depths of the ocean, and you will find the inhabitants of the great deep; but neither in the earth above, nor in the waters below, can you obtain any knowledge of His existence.

Ascend into the heavens, and enter the milky way, go from planet to planet to the remotest star, and ask the eternally revolving systems. Where is God ? and echo answers—Where ?

"The universe of matter gives no record of His existence. Where next shall we search ? The universe of mind ! Read the millions of volumes written on the subject, and in all the speculations, the assertions, the assumptions, the theories and the creeds, man has only stamped the indelible impress of his mind on every page. Human records are, at the best, delineations of human character, of phases of human mind, picture of human existence, but where is God ?"

"Look around you. and confess that there is no evidence of intelligence, of design, and consequently of a designer ? What is intelligence ? It is not a thing, a substance, an existence in itself, but simply a property of matter, manifesting itself through organisations."

These, then, are the fond insinuations of doubt, the whisperings of Scepticism, and the legitimate conseqnences of a life of the senses, an existence in matter, a worship of Mammon, a belief in omnipotent atoms.

For, how can God be thus known : Geology, Natural History, Physiology, Anatomy, Phrenology, Mathematics, Chemistry, Astronomy and all are but groser developments, the outer kernel. They deal only with the tangible, the tactual, the optical, the audible, the edible, the olfactory and the palatal. But God, the universal spirit of nature, सर्वान्तरात्मा, is beyond the sensible, नेनद्देवा आप्नुवन् तद्धावतोऽन्यानत्येति is far beyond the transient, mobile, vibratory phenomena of the senses. Do you descend into the earth, and ascend into the heavens, and explore the regions of immensity to discover the locality of the Universal Spirit.

तद्दूरे तद्वन्तिके तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः । य० अ० ४ म० ५ ॥

He is remoter than the remotest, as the physical senses discern him not. He is nearer than the nearest, for, He is the innermost, but foreign or exotic to all that is external.

The law of God's revelation into the soul is the inner harmony. The whirlwind of matter obstructs the adjustment of the internal. Abstraction, meditation, mental quiet and contemplation alone are compatible with the realization of the Divine.

But when he who makes boast of his high impregnability, is himself most vulnerable; he who prides himself upon his valor, is himself most cowardly; he who preaches truth to others, is himself most untruthful ; he who sets himself up as the leader of a legion, is himself misled ; he who styles himself an honest citizen is unjustly living upon heavy profits filched from the daily toil of hopeless men ; he who claims to belong to an honorable profession, fills his pockets upon the bargains of others' forgeries, iniquities and legal niceties ; he who calls himself

the noble physician, the philanthropic curer of the body, is only interested in the *pecuniary* health of his patients ; he who administers peace to the soul when preaching on the pulpit, is profane when cursing the enemies of his creed ; he who talks of liberty and independence of thought, permits the government, public opinion, or the church to gag the free-born soul ; he who boldly challenges the world to refute his dogmas, his policy, or his charitableness, himself hesitates to broach one particular question in private, to defend one particular line of action, or to allow one particular charity, does he or can he maintain any harmony of the Internal? Why then expect that he can be good, holy, and pure, full of the inspirations of divinity.

So long as might is mistaken for right ; brute force is made to do the work of love ; folly is substituted for the hints of wisdom ; hypocrisy is more fashionable than innocent virtue ; wealthy vice is more courted and sustained than poor virtue ; how can diseases, crimes and miseries cease to exist, or peace, progression and happiness prevail ? That is why in the boundlessness of ignorance man assumes the possession of rare intelligence. The slanting rays of science, a sun that has not yet risen, he applauds as the full blaze of absolute truth.

These maladies of inner life have attracted the notice of thinking minds, these diseases have been pointed out by the religiously earnest, and, as is the custom with bodily discords and corporeal maladies, patent medicines have been *invented* supposed to cure these evils, reform society and purge off individuals. A sect of such patent medicine vendors prescribes " prayer " as the best emitic purgative for such diseases, and advises men and individuals to absorb long doses of prayer both by day and night. Thus malformations are being generated, perpetuated and encouraged, and the enerving, swooning effect of decaying spiritual energy is mistaken for the chastening effects of " prayer. " First of all, diseases, discords and pains are positive evils. With the progress of " prayer," the praying soul learns to put up with them, he then regards them in his self-abnegation as the dust of travel, he ultimately succumbs to them and swoons, and takes this for the quiet of his mind which he calls the bliss, the salvation, the presence of divinity in the soul. With this the vital energy begins to decay, and this he styles the death of the brute in him. This patent medicine is but the fire of sentiments, the spark of ungratified desires, the ember of unprovisioned needs, the heat of friction, the broth and boil of conflict. The quiet of the mind, the swoon that follows, is the death of the intellect upon whose ashes simmer and bubble the vapours of passions, of griefs, of pangs, of ecstasies and other abnormalities. But the true influx of divine light comes with expansion of the intellect, the elevation of feelings, and the increase of vitality. Then true intuitions dawn. Let us not mistake the external signs for the internal. All that glitters is not gold. In fact, the external is delusive, the invisible is the real. And the search of the invisible is the true search after God, its discovery and appropriation, the true birth of the spirit and the immortality of the soul. Decidedly, then, I give preference to the invisible over the visible.

"That my meaning may be more distinctly comprehended, let it be observed that the body is a form, is transient, is changeable, the internal is *not* changeable. The man is the internal, the effect or form is external. The mind is not acted upon, but acts on the body. That which is internal is the reality; that which it acts on is visible and mortal. And all appearances foreign are composed of the same mortal ingredients, mortal in the restricted sense of that term.

Now it being clear that the visible is not the real, but that the invisible is the eternal, it follows that we must make the test of truth to consist in an imperceptible, yet unchangeable and eternal principle. Admitting this much, you are able to advance one step further in the cognizance of possible probabilities. Effects are witnessed, they are traced to an immediate cause, which is demonstrated by strict and severe analysis. This cause producing this effect shows you that the effect is not without a cause. This effect produces another and that also another; and so by analogy you may see that there is an endless and incalculable amount of causes and effects. And tracing causes to effects and effects to causes, is the correct process of reasoning, and this you do in your imagination, until you arrive at a chaos of existence, then stop breathless and return to ask: What was the cause of the first cause? You would not have gone upon these trackless peregrination, if you had but considered all forms and externals as not causes but effects. Let us illustrate this by an example.

Conceive of a germ being hidden beneath the surface of this hard earth. Imagine that you forget its existence. Let a few years of time elapse, and cast your eyes to the spot where it was concealed, and you see a lofty and beautiful tree, standing in all the majesty and dignity of its nature. Would it not be as absurd and impossible to disbelieve the *existence* as it would be to doubt for one moment, the germ which has produced this existence? The tree stands and is visible as an ultimate, man stands and is also an ultimate. The germ of the tree, you knew of its existence, but the germ of the world, you do not know of its existence. But is it not evident that the latter is at least *possible* since the first is known and demonstrated? By even assenting to such a possibility, we become prepared to take one more careful step in this investigation.

Let us illustrate the next step to be taken by another example. Suppose a man diseased: physicians examine his case guided both by physiological manifestations of the disease, and by the feelings which the disease produces, which are not perceptible to them by any processes of external observation. The patient communicates his own feelings, the physicians taking them for granted, and from these together with the symptoms manifest, they decide upon the name of the disease. Every one of these physicians, from the evidence which he has received through the senses, differs from the others as to the characters of the disease. Have you not here proof that the external and manifest is the effect and cannot be relied on, while the cause is hidden and you do not possess any means by which to investigate its cause?

Again, a man has a carious tooth ; he tells you he experiences a severe pain ; but you doubt his word and ask for proof. He points you to the tooth which is the object tangible. But does the evidence, of which your senses admit, convince you that he has a pain ?

Another example. The whole world of mankind can give in their united testimonies that they positively and absolutely see the sun rising in the east and setting in the west. Is there not internal evidence that the external and manifest of this is positively unreal ? Inward searching after truth has established the cause of this phenomenon and proved that the sun does not move. But it is the visible and the external that you are deceived by and not the invisible which is the reality.

Hence the true student of nature contemplates the invisible in the visible, and back of nature silently contemplates the cause which produced this theatre of human existence, and, with highest reverence for truths pertaining thereunto, associates with the first Principle of life and activity. His aspirations are purely of an intellectual or moral character. The universe is full of the Lord, and there is nothing of the universe that is not of the Lord :

ईशावास्यमिदं सर्वं यत्किञ्चिज्जगत्याञ्जगत् ।

To his purified understanding, freed from passion and dislike, devotion and meditation, confidence and dispassion open the way where the beams of wisdom softly enter and shed a mellow, agreeable lustre on his feelings and intellect. He has discovered the true saviour, the invisible master, in whom the universe has its being. To him the interior is the real. His expanded intellect passes through the dress to that which is essential, to the spirit within the body, to the life within the law, to the science within the substance.

The conclusion from the above is that it is the expanded intellect, and not prayer, that can lift the soul to the realisation of the divine reality, that the most earnest prayer we can ever utter, is the righteous exertion to merit the inspirations that flow into the intellect from the Fountain head of all Wisdom.

It has been my object in the present imperfect hasty sketch of my ideas presented to you to establish and make plain three conclusions :

1.—That there is a true inner life, and that a man subjected to the interference of the commotions of the world cannot fully perceive and comprehend the Universal Truth.

2.—That from inability to perceive this Universal Truth by the expanded intellect or purified reason have sprung up the patent theological remedies of prayer-doses and tearful brain-reliefs.

3.—That the Original Organiser of the Universe is the Invisible, the Potent, the Universal, and the All-governing reality of the inner world.

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# PECUNIOMANIA.

Under this head, we propose to deal with the question "how far the pursuit of wealth is a healthy pursuit."

Says Manu, II. 13 :—

अर्थ कामेषु सक्ता नां धर्म ज्ञानं विधीयते ।
धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥

It is only those who stand aloof from the pursuit both of wealth and of carnal pleasures that can ever obtain a knowledge of true religion. It is the duty of every one who aspires after this object, to determine what true religion is by the help of the Vedas, for, a clear and perfect ascertainment of true religion is not attained altogether without the help of the Vedas.

In the verse quoted above, Manu maintains three propositions ; *first*, that the pursuit of *artha*, (wealth), is opposed to the acquisition of the knowledge of true religion; *secondly*, that the pursuit of *káma* (carnal pleasures) is opposed to the acquisition of the same ; and, *lastly*, that the study of the Vedas is necessary for those who would make it their business to investigate true religion.

The first and second propositions of Manu may be regarded as one, for the pursuit of carnal pleasures is, in the majority of cases, so interwoven with the pursuit of wealth, that it is generally impossible to command the gratification of the former without a previous inordinate accumulation of the latter. We take, therefore, the first half of the verse of Manu to mean that an inordinate pursuit of wealth is inconsistent with the acquisition of true knowledge of religion, and this will be the subject of the present paper. The second half of Manu's verse, we shall deal with some other time.

Had Manu lived in the present nineteenth century—the cry of which from all quarters is, 'the struggle for existence,' or 'the survival of the fittest,' the demand of which is ever something *practical*, either in the shape of money, or of goods, or of materials,—it would have been very bold of him to have asserted the proposition conveyed in the first line of his verse quoted above ; for, the actual meaning of it will be that men of the present generation, immersed as they are in *practical pursuit of wealth*, are *not qualified* for an understanding of the truths of pure religion. This assertion of Manu, no doubt, seems to be a very sweeping and insulting one. It is nevertheless nothing but true. For, the light of religion only dawns on the soil of abstraction, meditation, mental quiet, and contemplation. And the headlong pursuit of wealth, in which the present practical world is wholly

absorbed, is so very prejudical to the growth of these mental conditions, that, in the interests of *truth, religion* and *higher human nature,* it has become needful for the busy, practical world to reconsider its position, and at least, to bestow a thought before plunging into the active labor entailed by the predominant principles of Jealousy, Competition and Ambition. It is true that, under the stimulation of these powerful incentives for material progress, man has become neglectful of his higher duties to *Truth*, and so very true is it that even eminent men of science have begun to feel the dangerous and disgraceful efforts of this tendency. Remarks Dr. White, President of Cornell University:—

"We are greatly stirred, at times, as this fraud or that scoundrel is dragged to light, and there rise cries and moans over the corruption of the times; but my friends, these, frauds and these scoundrels are not the corruptions of the times. They are the mere pustules which the body politic throws to the surface. Thank God, that there is vitality enough left to throw them to the surface. The disease is below all, infinitely more wide-spread.

"What is that disease? I believe that it is first of all *indifference*—indifference to truth as truth; next, *scepticism*, by which I do not mean inability to believe this or that dogma, but the scepticism which refuses to believe that there is any power in the universe strong enough, large enough, good enough, to make the thorough search for truth, safe in every line of investigation; thirdly, *infidelity*, by which I do not mean want of fidelity to this or that dominant creed, but want of fidelity to that which underlies all creeds, the idea that the true and the good are one; and, finally, *materialism*, by which I do not mean this or that scientific theory of the universe, but that devotion to the mere husks and rinds of good, that struggle for place and pelf, that faith in mere *material comfort and wealth* which eats out of human hearts all patriotism and which is the very opposite of the spirit that gives energy to scientific achievement."*

Here is an eminent man of science complaining that the society is at present posted with four fatal diseases, *indifference, scepticism, infidelity* and, finally, *materialism.* And the cause of all this is evidently the *modish worship of mighty matter and money.*

In order that this truth may be more easily brought home to the earnest reader, let us caste a look upon the large number of lawyers, physicians, capitalists, tradesmen, engineers, contractors, clergymen, *educationists*, clerks, and other life-draggers in the innumerable fashionable professions of the day, that swarm in our own country, and whose main object, in choosing the very professions they hold, is the hoarding of the shining gold, so alluring to the jaundiced eye of the competition-sick *practical* man. It is in vain that we seek for a rational explanation of the existence of these harassing professions on the grounds of benevolence or of rational usefulness. But for the *filthy lucre* they bring, these professions would never have sprung into existence. Bees do not hum and buzy so thickly on a lump of sugar, as do lawyers and traders, physicians and contractors at the shrine of money. It is literally true that money is *the God* that is *more* worshipped than the God of Nature.

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* President White's address, appendix to Lectures on Light by J. Tyndal, Third edition 1882, pp. 238-239.

Nor is that alone, money being the pursuit of almost all. Nay, it in the topic of topics. There is the self-styled reformer bewailing over the extreme *poverty* of his country, over the consequent misery, sin and crime that prevail. He is awfully pained to see that arts do not flourish in his country. By long and tiresome efforts, he succeeded in establishing an institution that might have richly improved the resources of the material prosperity of his country, but his disappointment is past all description at the fact that the institution is soon doomed to starvation. Thus meditates the reformer in his solitary moods :—our country is poor, because we have no wealth ; sin and misery prevail, because we have no wealth ; arts cannot flourish, because we have no wealth ; institutions cannot live long and succeed, because we have no wealth. From all sides is the ambitious reformer repelled towards the problem of wealth. He employs his gigantic material intellect to the solution of this problem. Individual enterprises alone can render his country wealthy ; but how can individual enterprises be undertaken without money ? Perhaps, there is another solution. He would introduce machinery into his country, and that would yield rich harvest of wealth and opulence. But machinery is costly, and a poor country cannot buy it. Or, perchance, our reformer is a *protectionist*. He would not import machinery or foreign improved modes of carrying on industry, but would encourage and foster native manufactures. Unfortunately for our reformer, unwise human nature is mad after cheapness, and competition fells, with its direful axe, the structure of *protection* so carefully raised by the reformer.

There is the materialistic philosopher. What a charming thing is civilisation ! In accordance with his superficial modes of philosophizing, he analyzes civilization into its elements, and discovers the whole fabric of civilization to rest upon wealth. Steamers and locomotive engines, telegraphs and post-office arrangements, printing presses and labor-economizing machines would vanish into mere coal, iron and sand—fruitless articles—without the mighty, labor-sustaining hand of wealth.

Nor is this the case with the reformer and the philosopher alone. The politician, the statesman, the newspaper-writer, the public lecturer, each in his turn, is hurled back upon the problem of wealth. And thus the world, in its talks and conversations, lectures and public meetings, private meditations and silent reflections, echoes and re-echoes " MONEY," till the whole fabric of society begins to reverberate, and the atmosphere is filled with phantoms of a like nature.

Reader, carefully observe the ephemeral bustle and transient activity of the so called civilized society. Do you not note that at least seventy-five per cent. of the phenomena that find their way to publicity in the civilized world, owe their origin to the love of power, love of enjoyment (*i. e.* of pleasures of the senses), love of honor, love of superiority, love of fame, and love of display ? Why is it that the master extracts obedience from his servants ? Why is it that men always desire to move in circles of society higher than their own ? Why is it that so many *raises* and *rájahs* would willingly incur or main-

tain useless *regal* expenditure, but to win mere empty titles of Rajah or Rai Bahadur, or Sardar Bahadur ? Impelled by imperious love of power or love of superiority, love of honor or love of fame, love of display or love of enjoyment ! And where is the mighty engine to manufacture means for the gratification of these basely, inordinate, selfish loves ? It is MONEY.

Again, go into the lower strata of society, (by *lower*, I mean *lower* morally, though not necessarily socially,) and see what part the feelings of jealosy, anger, envy, rivalry and competition play in that blind rush of living forces, called civilized life. The constantly increasing litigation, the strifes and feuds of the nobility, the corruptions of courts and police, the life-sucking exhaustion of competitive candidates—all bear testimony that the society is at present deeply agitated by wretched feelings of jealousy, envy, rivalry and competition, so unbecoming of man. Where would you find the man, who, through benevolence of nature, would restrict the operation of vengeance or anger? In the civilised society, hardly any! Perhaps the poverty-stricken, misery-laden wretch, who has not the means to practice the dictates of his rebellious nature, but has only the misfortune to be subject to disappointment and melancholy, may be found, here or there, dragging his life with impatience and restless nightmare. O, if he had the power to wreak his vengeance upon oppressing civilized society! Does not all this, again, appeal to the potency of mighty MONEY ?

Imitation is the grand principle upon which society is at present constructed. Imitation is the *fulcrum* upon which hinges the mighty lever of society. Not to speak of custom, fashion, dint of beaten groove, fear of idiosyncrasy, all of which spring in one way or other from the parental principle, *imitation*,—even in matters of religious belief, or in the department of opinions, ninety per cent. of the inhabitants of the world are swayed by the influence of the same all-pervading principle, imitation. Speaking of the same ape-like faculty of Imitation, J. S. Mill says :—

'In our times from the highest class of society down to the lowest, 'every one lives as under the eye of a hostile and dreaded censor'ship. Not only in what concerns others, but in what concerns only 'themselves, the individual or the family do not ask themselves— 'What do I prefer ? or, what would suit my character or disposi'tion ? or, what would allow the best and highest in me to have 'fair play, and enable it to grow and thrive ? They ask themselves, 'what is suitable to my position ? What is usually done by persons 'of my station and pecuniary circumstances ? or (worse still) What 'is usually done by persons of a station and circumstances superior 'to mine ? I do not mean that they choose what is customary in 'preference to what suits their own inclination. It does not occur 'to them to have any inclination, except for what is customary. 'Thus the mind itself is bowed to the yoke ; even in what people do 'for pleasure, conformity is the first thing thought of ; they like in 'crowds, they exercise choice only among things commonly done :

'peculiarity of taste, eccentricity of conduct, are shunned equally 'with crimes : until by dint of not following their own nature, they 'have no nature to follow ; their human capacities are withered 'and starved ; they become incapable of any strong wishes or native 'pleasures, and are generally without either opinions or feelings of 'home growth, or properly their own. Now, is this, or is it not, 'the desirable condition of human nature ?'

Such, then, is the power of imitation. Who can resist its imperative influence ? Can one see the busy, practical world,—lawyers, physicians, engineers, contractors and all—running mad after the pursuit of MONEY ; can one hear philosophers, politicians and patriots, all with one cry extolling the efficacy of glittering GOLD ; can one see the enthusiastic admirer of civilisation confessing the omnipotence of the PECUNIARY deity ; can one observe the aristocratic hunters after ease, pleasure and comfort ; the ambitious suitors of power, distinction or title, offering libations at the shrine of MAMMON ; or, can one mark anger, revenge, envy, rivalry and jealousy, all supplicating PLUTUS, to bestow them means of their gratification ; can one see all this, and yet not swear fealty to the soverign power, GOLD ?

By dint of imitation or example, man is pushed from right to left, to seek MONEY. Society is a whirlpool, wherein are caught all swimmers on the current of life, then tossed with violence hither and thither, now hurled this way, and then the other—till man is no better than a '*money-making machine.*' Is not this state of society deplorable ?

See, what a wreck of nobler feelings this *love of money* makes. Duty clashes with interest. Evils are shielded under the suppressing power of Mammon. The dictates of higher human nature are cruelly set aside and trampled under foot ? Physicians, instead of disseminating the knowledge of physiology and making the laws of health public, disguise even simple diseases and medicines under the garb of foreign names, and the modes of their preparation under the mysterious symbolism of prescriptions. The numerous host of physicians, now existing in the country, instead of wisely administering to the destruction of disease and blooming of cheerful health, earnestly pray, every day, that men endowed with purse and power to pay, should fall sick oftener, and suffer more frequently. Lawyers, instead of breeding feelings of peaceful friendship and encouraging reconciliation, encourage feud and strife, and fan the flames of haughty pride or revengeful animosity. Tradesmen, instead of administering to the wants and needs of the people, and regulating with justice the law of demand and supply, get all they can, and give as little, keep their trade recipes secret or patented, and delude the ignorant consumers with adulterated materials. Even the preacher or the clergyman, whose business it should be to bestow consolations of simple truth and morality, and to shed the sacred blessings of religious piety and spiritual light, revels in the grand *money-making* scheme of winding up his lengthy, gloomy, affected, hypocrisy-infected sermons with a mysterious nonsense, which he himself does not and cannot understand.

It is not thus alone that urged by the society-born instinct of hoarding money, the physician and the clergyman, all alike, are led to the perversion of their duty and avocation. More serious still are other evils into which the society is plunged, but for the possession of wealth. There is the rich wine-dealer, or the opulent tobacco or opium-seller, suffered to live and flourish by his trade in society, and no one ever casts a look of disgust or disapproval at him, simply because he is rich. There are thousands of poor innocent people charged with crimes they never committed, and are punished; but the 'wealthy culprits,' armed with bribe or corruption, influence or intercession, escape with impunity. In spite of the inspiration of the poet and the philosopher to the effect that all mankind are kin, in spite of the weak whisperings of pure religion that all are children of one common Father, is the wealthy class fostering inequality by its constant aggressions, oppressions, iniquities and tyrannies inflicted upon the weak and the poor. Under the strong infatuation of money, even the graduating student forsakes his tastes and inclinations, if he has any, and although fully confident of his intrinsic unfitness for the profession he chooses, he rushes into medicine, law, engineering and service, and floods the world with the consequences of his iniquitous calling. And the newspaper writer, who is never ashamed of calling himself the leader of public opinion, without a pang, delivers up his conscience, and feeds the vanity of the party that supports him. Read the degenerate newspaper literature—for newspaper literature is seldom reforming, regenerating or elevating—and you will see, how little is devoted to sound advice, true leadership, or to the cause of *justice* and truth, and how much to party-feeling, sentimentalism, race-prejudice, selfish bias, and wilful misrepresentation. All benevolence and disinterestedness is affected for mere show and ceremonialism, and in truth and in heart, exchanged for base selfishness and combatant sectarianism. Is this humanity ?

The conclusion that irresistibly flows from the above considerations is, that the '*love of money*' is now-a-days a disease, a form of insanity. Modern science of pathology would be imperfect and incomplete without a record of this discovery of the widest-prevalent disease, that at present infects society and saps the very foundation of morality and religious feeling.

This disease is to be styled "PECUNIOMANIA," for, like all other forms of insanity, it produces destruction of mental equilibrium and generates incoherency of thought; it communicates an irrevocable bias in one direction, withdrawing the human mind from all other channels of activity, and exercise; and, lastly, it creates an over-excited condition of the whole system, incompatible with moderation, or normal exercise of functions. Like many contagious diseases, cholera and the like, it spreads its germs of destruction most profusely, and most widely, and is easily caught by the susceptible organisation of man. And like hereditary diseases, this is also easily transmitted from father to son, from brother to brother, and from companion to friend. Hence :—

*Pecuniomania is a disease of the type of Insanity, very contagious, transmissible by hereditation, incurable or hardly curable, of the most virulent type.*

In order that the appreciating reader may have no difficulty in diagnosing the disease, we give below its most remarkable symptoms. Its symptoms are :—insatiable thirst, or ambition; always hungry stomach; a phlegmatic (filled with indifference) and splenetic (peevish) temperament; extreme sensitiveness and irritability; strong heart-burn of animal and inhuman passions; restlessness, anxiety and sleeplessness; fits of pride, power and feverishness; paralysis of moral and spiritual faculties, insensibility to impressions ultra-sensual or not physical; extreme proneness to over-feeding, over-clothing, indolence, luxury and comfort; an assumed air of superficial independence; personal weakness and infirmity.

And now, we will ask the anxious reader, whether, in the name of truth, justice and goodness, a disease that renders man insane; a disease that sneers at all metaphysics, looks down upon all thoughtful reflection or philosophy, and discards all theology as *speculative, unpractical and absurd*; a disease that stigmatizes all efforts to ennoble and elevate mankind morally, rationally and spiritually, as *theoretical*; a disease that pronounces self-knowledge as impossible; a disease that brings morality down to the level of expediency; a disease that, instead of the worship of God of Nature, sets up a worst and most wretched form of idolatry, the worship of copper, silver and gold; a disease that denies to man the possession of any nature other than the one capable of eating, drinking and merry-making: we again ask, whether such a disease should not be at once uprooted, destroyed, and burnt never to grow again? For, so long as this disease exists, there shall be no morality, no religion, no truth, no philosophy.

The law of the influx of religious ideas is sound mind, disinterested truthful temperament, composed and tranquil attitude, powerful persevering intellect and concentrated meditation. And it is the foundation of these very conditions that the headlong pursuit of money undermines. The anxiety and pride, which the possession of money invariably brings, rob the mind of its composure; and the complicated relations and interests which the possession of power (wealth is power) always engenders, even take away the iota of disinterestedness or truthfulness that may have been left; till, restless through anxiety, turbulent through pride, and biased through interest, man loses both the power of concentration and of clear thought.

How elevating and dignifying is independence, true real independence, where man is no more a *slave* of his surroundings and circumstances, but a *master*. And yet, there is nothing that does more violence to the growth and existence of this blissful condition in man than the possession of wealth. A man proud of wealth is invariably a slave of his wealth. A stout healthy man is always in enjoyment of his health. He feels self-conscious of his power, and is legitimately

proud of the independence he feels in the exercise of his power. He exerts his locomotive apparatus, whenever he desires change of place or scenery; he takes to physical exercise whenever he desires restoration of strength and vigour; he goes on a walk to breathe the free air of heavens or to enjoy the scenery of nature, whenever he desires refreshment; he entertains elevated thoughts and plunges into meditation, whenever he desires to feel as a *true man, a human spirit;* and he rouses the dormant conservative forces of his self-healing nature, whenever diseases or extremes of heat and cold attack him. In short, he is amply provided, in himself, with whatsoever he needs. But the rich man is altogether dependent on the tinsel of matter; conveyance by carriages, instead of locomotion by muscular action; plethoric fulness, borrowed from the activity of drugs, or the ministrations of attending physicians, instead of inborn healthy glow; rich viands but impaired digestion which strongly needs the stimulation of the liquor to perform its functions, instead of simple diet and healthy stomach; dead photographs, and mute portraits hanging by the walls of his rooms, instead of the scenery of nature; entire dependence upon the cooling power of *pankhas*, and the warming properties of fire, refreshing power of beverages, and stirring influence of wines, instead of natural endurance. Is this the *independence* which a human being should feel?

It is not to this extent alone that the effects of this tendency have extended. Modern civilisation,—a phenomenon, mainly due to the chameleon-like properties of wealth—is brimful of the illustrious consequences of this tendency.. The ancient world produced barbarians and savages; because, they were gigantic specimens of human nature, living almost naked in caves or mere huts built just for a temporary protection from wind and rain; because, their wants being few, their arts were simple and not numerous; because, possessed of powerful memories, their knowledge was all they learned by rote, and their reference books or library, the infallible record on the tablet of their memory; because, possessed of a clear head, their illustrations were so simple and common that their reasoning must appear as shallow; because, being penetrative, they reasoned by analogy, and therefore they knew *observation* only. In short, they were men quite different from what the modern world produces. The modern world produces *civilized* men who are 'starved specimens of human nature'; their architecture is grand and more permanent; their arts are complex and more numerous; their memories are weak and defective, and more faithless; their libraries are unportable and more cumbersome; their illustrations are heavy and unique because they have been bedaubed as scientific by a process of baptism in unintelligible, classical and technical phraseology. Their reasoning is inductive; their test is experiment; and their logic is the theory of probabilities. Such, then, is the widespread *influence* of wealth on civilisation, both *moral* and *intellectual*.

If, then, the possession of wealth, be fraught with so many evil tendencies and dangerous consequences, let it not be imagined that

what is commonly regarded as its reverse, *i. e.* poverty, is less so. For, to quote a Sanskrit line :—

बुभुक्षितः किं न करोति पापम् ॥

'There is no sin or crime that is unknown to poverty.' By poverty we do not mean the absence of that hard heavy metal, otherwise known as gold, (for how can *dead* substances like copper, silver and gold, affect the physical, mental and moral prosperity of the *living* soul,) but by poverty, we mean the poverty of mind. Where the absence of metal is the only thing to be complained of, industry of muscle and thoughtful ingeniousness of the brain can, with much greater advantage, be substituted for it. But how and whence is to be supplied that deficiency in the true substance of the mind, in the mental and moral stock, which alone is the foundation of all industry, genius, honesty and enjoyment alike ? The error of the world consists in thinking the gross material ojects of the world to be of any value, in regarding the abundance of such materials as an emblem of wealth. True wealth is the riches of the soul, repletion of the mind with its fourfold endowments—the endowment of *health*, the endowment of will and *muscular power*, the endowment of *intellectual faculties*, and the endowment of moral and *emotional stock*. Let every one, who is possessed of a due share of these mental gifts, discard, with contempt, the little hard indigestible shining bits of metal, known as coinage, for, there is no liberty, genuine independence and dignity outside the exercise of these normal faculties of the mind. Mind is everywhere the regnant principle. The *furious* lion, the *gigantic* elephant, the *ferocious* tiger, the *howling* wolf, the *blood-thirsty* hound, have been *cowed* down *by* the subduing power of the *superior mind* of man. The wild beasts of the forests have been tamed and rendered docile. The solid rocks have been compelled to part with their quarry, the depths of the earth have been forced to yield up their locked-in treasures, the mighty rivers have been made to change their course, the cataracts to give up their impetuous force to the whirling machinery, the water and fire have been driven to drag thousands of tons of loads every moment, at the tremendous rate of 40 or 50 miles an hour, and even the electricity of the heavens has been imprisoned by pointed conductors ; all this, *under the guidance and control of the superior mind*. Nor has the material universe, or the animal kingdom alone, been thus vanquished by the power of the mind. Even arbitrary royalty, powerful oligarchy, the aristocracy of nobility and the pride of heraldry have been thrown down and surrendered by the democracy of reason, 'the monarchy of mind,' 'the republic of intellect.' And further the pride of aged pedantry, hoary with age, has cast off its self-assumed importance, and learnt lessons at the feet of *superior*, though *young* minds. Even the industrious dexterity, and skilful ingenuity have bowed under the swaying omnipotence of *new ideas*.

It should, then, be clearly borne in mind that the richness of mind, is the true richness. It is the undecayable wealth that deserves the

greatest respect and highest reverence. Physical, material wealth, should be the lowest thing in our estimation. Says Manu :—

वित्तं बन्धुर्वयः कर्म्मविद्या भवति पञ्चमी ।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥

"Wealth, nobility of blood, age, professional skill or honest industry and knowledge (the wealth of mind), these are the five things to be respected, the one following more than the one preceding it." This truth has been amply illustrated in the remarks made above, concerning the superiority of the mind. The conclusion to be cherished is that the possession of *mental riches* is the best possession, and that *the pursuit of these*, (as contradistinguished from the pursuit of wealth), *is the pursuit that is becoming of the nobility of human nature.* Mind is the true source of power, and ideas (or knowledge) are the true wealth, before which all else crumbles to dust, to rise no more. Says the Upanishat:—

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।

True power comes from the spirit, and immortality from the possession of ideas.

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# A REPLY,

IN THE FORM OF FOOT NOTES,

# TO MR. T. WILLIAMS' LETTER,

ON

## "*IDOLATRY IN THE VEDAS,*"

ADDRESSED TO THE EDITOR, ARYA PATRIKA.

DEAR MR. EDITOR,—It is now sometime since I addressed you. The fact is that it is only now that I have the leisure to write to you ; and I trust that the courtesy which then actuated you in venturing to insert my communication in your paper, will now too induce you to do so.

My subject is "*Idolatry in the Vedas.*" Before opening my argument, let me state what 'idolatry' is. It is not merely the worship of any thing man has made of wood or stone or metal or any such thing. It is the worship of the creature instead of the Creator, *i. e.*, the worship of any thing whatsoever other than God.(1) I think you will agree to this ; I should think no Arya would demur to it, but rather accept it as a sufficient definition. And now to my argument.

If my definition be true, then the worship of the atmosphere, or of the water, or of the sun, or of the dawn, or of the *Soma* juice, is *idolatry*. Now I assert that in the Rigveda we find the worship of all these creatures , *i. e.*, the worship of other than God. In this paper I shall not attempt to substantiate my assertion with regard to all those creatures enumerated, and shall probably find that what I have to say about the worship of the atmosphere will be fully sufficient for this article.

Now, sir, we have Mr. Guru Datta's authority for saying, that in Rigveda, 1. 2. 1. the word *Vayu* means the atmosphere. *Vide* Vedic Texts, No. 1. In that verse Vayu is in the vocative case, and must be rendered, in English, "O Vayu !" The *pada* form of the verse shows authoritatively that this is so. Indeed Sanskrit Grammar cannot allow of any other case. *Vayu* being in the vocative, the verbs depending upon it, are in the imperative, as might be expected. There are three verbs, thus dependent, which must be rendered in English, as 'come,' 'drink,' and 'hear.' The person addressed to in each case is Vayu, so that we have "O Vayu, come,—O Vayu, drink,—O

1. We quite concur with this definition. Idolatry is, 'worship of any thing whatsoever other than God.' And according to this definition, God of Nature being one, the worship of three Gods of the Trinity is also idolatry, and so is the worship of Man-god or God-man, and so also the worship of the Infallible word. The worship of the cross is no exception to this.

# MR. PINCOTT ON THE VEDAS.

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It will be interesting for our readers to hear what a well-known man in England of Mr. Pincott's ability, has to say on the subject of the Vedas. His letter on the subject is annexed. It is no doubt, "interesting to the Samaj to come to a clear idea of what constitutes the Vedas." But the Samaj never had any unclear ideas about them, for, whenever we speak of the Vedas, the term is to us "self-explanatory," and, no doubt, the four well-known *Sanhita* books are present to our mind whenever we speak of the Vedas. It has been a matter of great difficulty, of course, for European Scholars to distinguish between the Vedic and the non-Vedic, for, arguing upon merely hypothetical grounds, founded not upon any genuine scholarship of Sanskrit literature or language, but upon a Pseudo-philological and evolutional grounds, mainly deriving their support from the so-called Comparative Psychology, whereas they were at the same time prepossessed with a quite erroneous Biblical chronology, these *honest*, *consistent* Scholars had to deal with matters purely conjectural, when the Vedas were presented to them for study. So far removed were the language of the Vedas, their diction and their subject-matter from what they expected to meet with on *a priori* conception, that their whole scheme of the already well-known methods of interpreting archæological records had to be given up, and, to meet the demands of their preconceived notions, all interpretations had to be elaborated, sometimes forged, and at other times distorted from their original sense. Hence their conclusion "that the term Veda applies to only that portion of Sanskrit literature which existed before the historical period commenced;" as if, implying thereby, that there was any portion of Sanskrit literature that was pre-historic or unhistorical. This they could not help, for, although a chronological record of the various periods at which those books of Sanskrit literature, which are now called pre-historic or Vedic, were recorded, existed, yet the epochs assigned according to this system were so immense as to transcend all bounds of European Biblical matter-of-fact imagination. Howsoever exactly or approximately may the epochs assigned by Hindu chronology tally with the conclusions of unsophisticated, geological and scientific research, to assign such an immense antiquity to the Vedas was involuntarily perceived to be a death-blow to the very foundation of Christianity. Under these circumstances of prejudiced European Scholarship, Mr. Pincott does a great service to point out that the term Vedas can only be applied to the *Sanhitas.* The Brahmanas, the Upanishads, the Arannakas, the Shrauta Sútras and the Vedángas, being only meant to explain the *Sanhitas*, are decidedly *Vedic* but not the Vedas; all other books, philosophies, plays, law-books, epochs and Puránas decidedly being non-Vedic. He also does well to point out the various functions of the Vedángas, the Shrauta Sútras, the Arannakas and the Brahmanas. But to think that at least some of the Vedángas were meant to teach the ceremony of sacrifice and

proper astronomical times to offer worship, is not wholly correct. The object of the two Vedángas, *Kalap* and *Jyotish*, is decidedly sacrificial and astronomical, but neither the sacrifices are meant as ceremonies, nor astronomy as intended to fix times for offering worship. The object of both is to elucidate certain problems concerning the constitution of the moral and physical universe, a proper understanding of which can alone ensure a realization of Vedic truths. And again to think that the Brahmanas treat of transcendental subjects and were first uttered at " a time when no contradiction or objection was anticipated, for, all questions of probability or possibility are thrown to the winds and the wildest statements are unhesitatingly made in simple faith with all the luxuriance of unrestrained growth," evinces an ignorance of the Brahmanas which is in no way praiseworthy. Discussions on transcendental subjects there are, and the '*wildest*' statements are so as the *simple* faith of Christians can not concieve of the truthful *luxuriance* and *unrestrained growth* of theological truths.

Laying aside these differences we are at one with Mr. Pincott in the functions to be assigned to various Vedic records.

As for the Vedas themselves, there is much to differ. That in the older period only three *Sanhitas* were recognized and the language of the Atharva Veda is so modern that the same antiquity can not be assigned to it, is not necessary for us to refute, for, keeping out of consideration the application of the term *Atharvan* to the fourth Veda, it cannot be doubted that the fourth Veda is made mention of in the other *Sanhitas*. To quote, for instance, from the 31st Chapter of Yajur Veda, 7th Mantra, *Tasmádyajnyát Sarvahúta Richa Sámáni Yajnire Chhandánsi Yajnire tasmádyajus tasmádajáyata*. The emanation of the four Vedas from the Divine essence is clearly pointed out under the four respective names of *Rig*, *Sáma*, *Chhandánsi*, *Yaju*, and to preclude the supposition of *Chhandánsi* as merely meaning metrical compositions and therefore as simply qualifying the other three Vedas, the verb *jajnire* is distinctly coupled with Chhandánsi, which clearly shows that a fourth Veda is made mention of. It remains now for the historical genius of European scholars to discover that an anterior Veda existed still before the others and to prove beyond doubt that the one referred to is not the Atharva.

The value of the assertion that " no European Scholar would dream of placing it (Atharva) higher than the Brahmana period," is sufficiently plain. As for its being the source of Hindu religion, one has only to refer to the various *sanskár padhatis* and to find out how many *mantras* of this Veda are used in them.

We come now to the other three Vedas, for a correct knowledge of the respective functions of which we would refer the reader to " The Terminology of the Vedas." But we wish to point out in this connection that the mistake of European Scholars in arguing the priority of the Rig Veda from the fact of the Yajur and Sáma texts being wholly or partially found in the Rig Sanhita lies in their ignorance of the modifi-

cations both in *sense* and *relation* effected by what are called the *Swaras* of the Vedas, a branch of study which Europeans so little know of. That the same *mantras* appear in different *Swaras*, and with different *devatas* in the three Vedas, may be taken as a proof of the priority of any one of them to the other two, but the proof really amounts to the statement of the independence of the texts of the three Vedas.

We come now to the Rig-Veda, whence according to the European scholars, the two other Vedas are derived. We shall not dwell upon "the simple directness of its style," nor upon "the plain matter-of-fact way in which all its statements are made," for, the aphoristic saying, *Budhi púrvika vákya kritir vede, i.e.* everywhere in the Vedas we meet with a diction designating the highest intelligence, is too well-known to be disputed. Further, as clearly proved by Jaimini, the Vedas are not "the natural out-pourings of the human heart in times beyond the reach of history," they are rather the Divine influxions of religious injunctions at a time which forms the first link in the chain of History. To a reader well-versed in the Bible, it is easy to concieve that the sacrifice should come to be regarded as a "simple spontaneous act of worship," but to the unsophisticated inquirer, unless he be a believer in the preternatural doctrine of vicarious atonement, the sacrifice, as understood by the Christian world, is neither a "simple nor a spontaneous act of worship." Surely, the above mentioned doctrine plus the untheological belief that God can be moved or propitiated by flattery or presents made, can afford a ground for such an unqualified assertion as that of the "sacrifice" being a "simple spontaneous act of worship." The word *yajna*, so ignorantly translated by the European world as "sacrifice," really implies an application of natural principles to practice, and, by the consent of the Rishis of India, became necessarily significant of such application for sanitary and charitable purposes.

The assertion further made with respect to the Rig-Veda being a collection of poems "representing various stages of development," also deserves to be considerod. The first and natural impressions produced upon seeing a book bearing a definite name is that of its being the production of *one* author, and this is the impression naturally believed in until further evidence is recieved to the contrary. We shall deal with the Vedas also in the same light.

It is assumed that there is one author of the Vedas, so long as evidence to the contrary does not overthrow this assumption. Such evidence in the case of the Vedas is mainly two-fold :—Firstly, because various portions of the *mantras* are assigned, how it matters not, to different Rishis, and, 2ndly, some *mantras* seem to contain "simple prayers of child-like faith, others are profoundly philosophical," "while others, again, are distinctly sacerdotal." Since "child-like," and "philosophical" cannot both originate from the same source, nor perhaps in the same age, it is essential to assign not only various epochs, but different authorships also to different portions of theVedas. Such being the evidence of the various stages of development repre-

sented in the *mantras*, it behoves the truth-seeking inquirer as well as the honest student of the Vedas to note down that the truth of the conclusion entirely depends upon the truth of its premises. Parts of the Vedas proclaim "child-like" faith and others are "profoundly philosophical?" May not our system of interpretation, which assigns so wide a difference to the contents of different portions of a book held equally authoritative and equally ancient by its believers, be wrong? It is more reasonable to believe that our interpretation is wrong than to hypotheticate different epochs as well as different authorships to meet our fancied interpretations.

By some the Vedas have been construed to yield abundant stock of historical harvest as thus interpreted. The fact of "Gold and silver ornaments, war chariots, costly dresses, handsome buildings, manufactures, trade, sea—voyages, ceremonial observances and several classes of priests being mentioned in a book" which also speaks of the *Sapata Sindhwa*, or the seven rivers, is *indeed* an infallible evidence of the advanced state of civilization. May not a student of Bacon, meeting in the course of his studies with rich and fruitful dissertations on the methods of experimental philosophy and inductive reasoning, as infallibly conclude that *when Bacon's Novum Organum first saw the light, the country of Bacon's nativity was in a highly advanced state of civilization, for not only are all the methods of scientific investigation known and therefore practiced but they are found mentioned INCIDENTALLY,—a fact so significant of the entire familiarity with science in those days?*

We come now to the recent discovery that the hymns of the Rig Veda, contrary to the previously prevalent opinion, are arranged in a definite order, according to the family and poet to which they are ascribed, according to the deity addressed and according to the length of each poem,—a discovery which at once throws light on the Rig Veda being a collection of one thousand, seventeen hymns arranged in ten divisions, six out of which, not to speak of the other four which are occupied with the ritual of an ancient sacrifice, with the praises of the sacred liquid offered at the sacrifice, and with the mythological miscellany, have been preserved traditionally in six ancient families or tribes. The secret of all this is that European scholarship is not as yet aware that *vansha* or family in ancient India was constructed according to birth or according to learning, the one being ealled *gotra* or *játivansha*, and the other *vidyákul*. The different Rishis, the seers of the *mantras* which are so ignorantly ascribed to them, belonged, by virtue of their being seers of the *mantras*, to the same *vidyákul* and not to the same family or tribe.

We have finished briefly our remarks on the Rig Veda and very summarily disposed of the misconceptions that have crept thereon. One thing more and we have done.

It is to be deplored that the six schools of philosophy should have been so much misunderstood and misconceived by European scholars. The Darshanas date at a period when not a trace of Buddhism was at all to be found, but the sceptical, atheistic, and reason-demanding

temperaments have never been rare, and the controversial character of the Darshanas, apparent to the European scholar, is due rather to the comprehensive, imaginative, clear, anticipating and fore casting minds of the Darshana writers than to the hurricane sweepings of the Budhistic reform, a re-action which is rather embodied in the *new-Vedánt* of *Shankracharya*, than in the Darshanás.

We shall, at our leisure, take up and dwell upon, at length, the various points herein but briefly touched, at some future date.

## MR. PINCOTT'S LETTER,

*Replied to above.*

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IT cannot be other than interesting to the Samaj to come to a clear idea of what constitutes "the Vadas." Many people speak of "the Vadas" as though the term were self explanatory; or as though some well known books were always present to the mind whenever the expression was used. This, however, is very far from being the case. The Majority of people have no idea whatever as to what constitutes "the Vedas." Hindu scholars apply the term to much which Europeans peremptorily reject as obviously non-Vedic; and even Europeans are far fom unanimous as to the precise limits to be ascribed to the Vedas. But upon one point there is no doubt or variation of opinion among both Europeans and Hindus, and that is, that the term "Veda" applies to only that portion of Sanskrit literature which existed before the historical period commenced. "The Vedas" properly speaking comprise only that fragment of Hindu literature which is believed to be the revealed Word of God; and the term is precisely equivalent to the Bible among Christians and the *Quran* among Musalmans. But when we have arrived at this conclusion the difficulty is not removed; for there are no generally recognized books which can be presented to view as "the Vedas;" there is, instead of that, a vast literature, unsettled quantities of which are held to be Vedic, and the rest more or less secular.

In the few moments at our disposal I cannot explain the simple, but laborious methods by which scholars have separated Sanskrit literature into its various stages, and have established the truly Vedic portion of the whole. The application of the simplest tests reveals the fact that the Puranas are subsequent to the Darshanas or philosophical works; and that the six schools of philosophy, the law-books, the plays, and the epochs, were all composed after the great grammatical epoch, when the famous works of Panini, Yaska, and the older Pratisákhyas, were put together for the purpose of explaining the still more ancient Vedas. Pandit Guru Datta, to whose learned paper we listened at a recent meeting, states that the very language in which Sanskrit books are written, marks the historical development of the series. His words

are, "Sanskrit of the Puràuas is so different from the Sanskrit of Mahàbhàrata and that of the Darshanas, which again is so different from the Upânishads, that the clear line of demarcation in each case is easily laid down."

The various processes of investigation have established the conclusions that the books called the Sanhitas are the oldest Hindu books now existing; that next to them come the Brahmanas, and in intimate connection with these last are books known as Aranya-kas, and others called Upanishads; and that these were followed by treatises known as Srauta Sutras, and the Vedángas. Most of these books are by well known historical personages; and, indeed, the names of even the saints who first proclaimed the Vedas, are, generally speaking, recorded; although the saints are not considered to have been the authors of what they taught. They are held to have been highly favoured mortals who received from on high certain Divine revelations, and then proclaimed to their fellow mortals the secrets they had received. But all the works of which we are now speaking are intimately bound together by one great fact, that. whether ascribed to authors or to divinely inspired saints, they all directly refer to and are based upon, the books called Sanhitas. The object of all the other Vedic works is to explain the meaning and the proper use of the portion called Sanhita; and this of itself is sufficient to show that the Sanhitas are the most ancient relics of the Hindu religion, and form the back ground, so to speak, of all Hindu literature. In short, Sanhitas form, properly speaking, the *Vedas;* the other works to which I have just alluded are certainly Vedic, because their whole object is to explain and illustrate the Vedas; but no other portion of Hindu literature, save the Sanhitas, Brahmanas, &c., has any right to be included under the terms *Veda or Vedic.* All the books which we hear so much about—the Philosophies, the Plays, the Law-books, the Romayana, the Maha-bharata, and the Puranas—are quite outside the pale of Vedic literature.

This matter is of much significance to the Arya Samaj; because one of the rules of that Society is a pledged reverence for the Vedas. It is impossible for me to ennumerate the various works which are really Vedic, nor is it necessary that I should do so. Without reckoning abbreviations and commentaries, the India Office Library alone contains about 300 original Vedic works. It happens, however, that all Vedic works may be classed under one or other of the following heads:—

1. The *Vedángás* which teach the student how the words of the Veda should be pronounced, grammatical constrnction, and derivation of the words, the metrical rules for correct reciting the ceremony of sacrifice, and the proper astronomical times for offering worship.

2. The *Srauta-Sutras.* These important treatises give the complete ceremonial for the performance of Vedic rites both in public and in private. They comprise special treatises for the different kinds of priests, teaching them how and when they should perform their various functions in conformity with the Veda.

3. The *Upanishads*. These are short works of a highly philosophical character treating of the hidden meaning of the Brahmanas and the ancient hymns, and reasoning on the nature of God and the soul with much earnestness and logical acumen.

4. The *Aranyakas*. These form one branch of Upanishad literature; but there is something about them of a more primitive character. They were intended to guide the thoughts of the ancient ascetics, who, after performing the active duties of life, retired to the forest and spent their declining years in reflecting on the spiritual meening of the Brahmanas.

5. The *Brahmanas*. These are, primarily, ceremonial works for the use of Brahmanas; but in addition to the directions they give for the performance of sacrifices, they comprise a great deal of extraneous matter connected with the origin and history of the world, speculations of a more or less philosophical character, mixed with explanations, old stories, &c. These works have preserved for our use the first speculations of the Brahmanas on transcendental subjects, and they were obviously first uttered at a time when no contradiction or objection was anticipated, for all questions of probability or possibility are then thrown to the winds, and the wildest statements are unhesitatingly made, in simple faith, with all the luxuriance of unrestrained growth. These most ancient works however, were always held in deep reverence, and are reckoned part of the Revealed Word. The primary use of these curious works was, however, to explain the sacrifices at which the older hymns were sung, and, therefore, they also are only dependent upon and grew out of the Sanhitas.

This brings us to the last and highest point in Hindu literature; but in order to lead the mind back to the starting point of all Hindu religion we must examine the Sanhitas themselves, and see what relation they bear the one to the other. In more recent times four Sanhitas are reckoned, called the "Rik," the "Sám," the "Yajuh," and the "Atharva." In the older period however, only three Sanhitas were recognized; but no one can deny the modern character of the language in which the Atharva Veda is expressed, and allow it the same antiquity as the other three. Indeed Indian commentators themselves are very undecided as to its authority, and no European would dream of placing it higher than the Brahmana period, the style and language of which, in some part, resembles. The Atharva is most certainly not the source of the Hindu religion, and may safely be set aside.

There remains, then, the three primitive Sanhitas; and of these two may be immediately distinguished from the remaining one by purely ritualistic character. The "Yajuh," as its very name tells us, is "that by which the sacrifice is offered;" and it consists of verses almost entirely taken from the Rik-Sanhita, accompanied by profuse directions as to the actions to be performed while they are being recited. The Sáma consists of hymns and parts of hymns the whole of which is taken from the Rik-sanhita; but in the Sáma Veda, these

quotations are arranged in the order in which they are to be chanted at the sacrifice. It is perfectly plain that both the Sáma and the Yajur must be subsequent to the Rik-sanhita, for they consist of little else than quotations from the Rik, taken out of their natural poetic connection, and placed in the artificial order necessary for sacrificial purposes.

Setting, then, these rituals aside, we come to the work whence they were both derived—the famous "Rik," or "Rigveda sanhita. This work is conspicuous in all Indian literature by reason of the simple directness of its style, and the plain matter-of-fact way in which all its statements are made. It contains the natural out-pourings of the human heart in times beyond the reach of history, when the sacrifice was a simple spontaneous act of worship, and man was looking up, in hope and fear, from nature's works to nature's God. The Rig Veda stands high and away above all the speculations and crudities which have been built upon its honest statements; and will continue to stand a monument of unaffected piety, and a perpetual beacon to guide the human mind in the path of Truth.

It must not be supposed, however, that the Rigveda is a collection of simple pœms expressing one phase of thought and civilization; on the contrary, it contains poems differing widely from each other, representing various stages of development. Some are simple prayers of child-like faith, others are profoundly philosophical; while others, again, are distinctly sacerdotal. When these hymns first saw the light, the country of "the seven rivers" was in an advanced state of civilization; for, we find frequent mention of gold and silver ornaments, war chariots, costly dresses, handsome buildings, manufactures, trade, sea-voyages, ceremonial observances, and several classes of priests. But all these things are mentioned incidentally; the poems themselves are short compositions addressed to one or more deities, asking for success in war, prosperity in trade, or long life, in return for the praises offered.

The Rig Veda contains 1,017 hymns, arranged in ten divisions; the first division I have recently discovered to be the ritual of an ancient sacrifice, and it is probably the oldest ritual in the world; the next six divisions contain hymns preserved traditionally in six ancient families or tribes, all the hymns ascribed to each particular saint being placed together; the eighth division contains hymns which had not acquired general recognition at the time the arrangement took place; the ninth division is a special collection of hymns in praise of the sacred liquid offered at the sacrifice; and the tenth division is a miscellaneous collection of long and short pœms of a more or less mythological character, and, for this reason, properly placed at the end.

It is clear from this sketch of the arrangement of the Rig Veda, that it is not a ceremonial text-book, like the Sáma Veda or Yajur Veda; but that it is a collection of sets of poems, preserved from an indefinite antiquity in various families, all the hymns ascribed to one saint and one family being placed together. It was formerly my good fortune to discover that, contrary to the opinion universally entertained pre-

viously, the hymns of the Rig Veda are arranged in a definite order, according to the family and poet to which they are ascribed, and according to the deity addressed, and the length of each poem. The Rig Veda is simply a well-ordered store-house, from which poems could be selected, as desired, for sacrificial purposes. Some of the hymns were first uttered at a time when official priests were unknown ; others were promulgated when a priesthood had come into being ; but at the time when the whole collection was brought together in the form in which it has been transmitted to our days, a complicated ceremonial was in existence. It was for the purpose of authorizing that ceremonial that the collection was made ; and it was in order to perform that ceremonial that the special arrangement of hymns forming the first division of the Rig Veda was put together.

It is impossible to pursue this interesting subject further on the present occasion ; but I hope I have said enough to show that the Rig Veda is the only real Veda, and that is the book which all should study who entertain respect for the *Vedas*. Everything else in Hindu literature rests upon, and has grown out of that book. As regards the rest, beyond the Sanhitas, Brahmanas, Aranyakas, Upanishads, Srauta-Sutras and Vedangas,—nothing else has the slightest right to be ranked as either Veda or Vedic.

After the Vedangas, the Budhist reform swept over India like a hurricane ; and the Brahmanas were driven to reason with their antagonists, and to develop the schools of philosophy for the purpose of establishing the logical consistency of their faith. During the Budhistic period Greek influence also spread over Northern India, and when Buddhism fell, all recollection of Vedic ideas and all sympathy with Vedic feeling had passed away. Then modern Brahmanism arose, with its philosophies, its *shastras*, its theatricals, its poetry, and its Puranas.

The growth of this wild jungle of scholarship and fable was brought to stoppage by successive Muhammadan incursions, and by the final subjugation of the country to Mughal rule. Under a more enlightened administration the intellect of India is again developing, and is wisely returning to a study of those real models of national development found in the hymns of the Rig Veda.

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# * MR. GURUDATTA VIDYARTHI ON RELIGION.

*In 1883.*

1. Of all objects of human veneration and respect, Religion is that upon which the greatest amount of these has been bestowed. Almost the whole of morality and some of the noblest feelings of intellect have been consecrated to its altar. Besides the motives of reward and punishment and those of the approbation and disapprobation of the Deity which religion offers for its pursuit, it has been held out as the most glorious and the noblest object of human pursuit by many great thinkers and some individuals of high talents who entitled themselves to the noble dignity of philosophers. It has also formed the main or one of the main objects of the teachings of those reformers and great men who had the good fortune of being the leaders of the opinions of a Community. And so great have been the exertions of some individuals in this direction that they have subdued every other feeling to that of religious devotion, that they have thought upon this religious principle as the Life of Life and the Soul of Soul. They have made this only principle the sole guide of all human actions. They stigmatise all other principles as selfish, mean and undignified. According to them this principle alone is ennobling. If leaving out these considerations we look only to the remote antiquity since which it would have begun to operate and be cultivated, and consider that the very first spark of reason and reflection would have tended mankind in this direction, and that the activities and exertions of ages upon ages have been accumulating in the same channel, it does not seem surprising that so much of respect should now be paid to it. On the other hand, it seems surprising that, in the face of the statements made above, the case should have been otherwise. What is really the most surprising of these events is, that so long a cultivation and so great a degree of concentration, of which the vast and immense theological literature of all countries is a sufficient index, should not have been able to fix the ideas of men on this subject, and settle the disputes once for all. Indeed so great is the anarchy which pervades in matters of religion, and so full of mysteries and absurdities has religion been in the different stages of its historical development that some of the ablest minds of the world have now begun to revolt against it. And when we consider another principle in connection with it; viz., the principle of Conservation which asserts the sway of custom, in other words, which asserts that the continuance of a custom, a habit of thought or any other mode of activity is

* This is a lecture delivered by Mr. Gurudatta in 1883 *before he joined the Arya Samaj*, and it is published here just to show what he thought of Religion at the time.—*Ed.*

apt to beget, in ordinary minds at least, a prejudice in favour of it, *i.e.* a habit to cling to it, this revolt seems to be something immense. And if we measure the grandness of a cause by the grandness of its effect, surely the immensity of this revolt will indicate the enormity of anarchy and absurdity prevalent in religion, to which the strength of the revolt is proportional.

2. The object of my sketching out these appalling and yet perfectly true reflections on the general history of religion is to point out how the feelings of mankind and especially of individuals have been swayed by Religion. This points us to a moral which it is most essential for our purposes to have constantly in our view; and, were it not for the elucidation of this moral, I would not have taken the trouble of sketching out these sad reflections. The moral is that in discussing all questions concerning religion we must not allow ourselves being influenced by our feelings but must strictly abide by our reasons. There are regions wherein one's favorite ideas may be indulged. But we are here concerned only with truth so far as our reason can discover. Of all tasks, the most odious certainly is that of unwittingly shocking the feelings and opinions of others. For this reason, I will not unnecessarily touch upon the ground of that higher question of the truth of religion, from which my present subject stands quite aloof. I propose to deal with my subject in a thoroughly scientific way; a way which should not be prejudicial to the interests either of a philosopher or of a metaphysician. I will refer to well established laws of human nature and to other empirical generalisations as forming the basis of deduction for my purposes, and will verify my results from the facts of universal history.

3. I now proceed to the examination of my question. In this essay, I have to deal with the question of the Origin of Religion and of the influence which it exerts on society as well as individuals. To trace the origin of Religion. We meet with a question at the very threshold. What is Religion? What is it of which we try to seek the origin? Now there are two ways of interpreting this question, and consequently two ways of answering it. The question may mean as to what meaning does religion convey to the commonality of people, or what single attribute, or a group of attributes is that by which we have the common name religion applied to its diverse concrete forms. It is hopeless to answer both these questions. We will prove our case by a separate examination of each of these questions.

4. What meaning does religion convey to the commonality of people? If we examine impartially into the matter, we will find that the import of religion changes as latitude and longitude at every place. Are they the Christians who use the word religion, then it means Christianity; or, even among them, if the person using the word is a Roman Catholic, Religion means Catholicism, if he is a Protestant, religion means Protestantism. If however, we put the word into the mouth of a Hindu or a Mohamedan it no longer means what it meant

before, its import is changed, and so it means Hinduism or Islamism. To so high a pitch has the spirit of intolerance been carried in different religions, that even now, when myriads of other softening influences are pouring out their incrustations collaterally on religion, this spirit has not been entirely destroyed. Expressly or latently its presence is everywhere recognized. The circle of a man's sympathies, social and mental, is to every one *his own* sphere of the world, and religion means to every one *his own* religion, or the religion of *his own* sphere of the world. Heterodoxy and orthodoxy, these are distinctions which have not yet been wholly blotted out either from the language or from Religion. The words, 'our true Religion' are only a disguise under which the same feeling is yet expressed. This new garb is still an old idea. Although no one (By no one, I mean none who is civilised to some extent, or who has any education) now a days goes the length of calling his dissentients by the name of Kafirs, and heretics, (making important allowances for the contrary,) this fact however does not prove religion to be now free from those charges. Wherever religion exists deeply rooted, that sort of fanaticism is still much talked of. The growth of the principle of toleration is owing not to any increase in religious devotion, or religious sincerity, but on the contrary, to the existence of a more potent influence, the secularisation of Sciences and Arts, Politics and other different departments of human knowledge. Where the power is divided, each division affords a check to the arbitrary and uncontrolled exercise of the tendencies of the other, and thus a due and healthy balance is kept up. But where the power is centralized, or monopolized by religion, by politics, or by any other single principle, disease of society is the result. For the corroboration of these facts let us turn to the Afghâns, an ignorant people, among whom the softening influences of civilisation have not yet crept to check the uncontrolled agency of Religious intolerance. The words of a single Mulla denouncing a certain party as made up of Káfirs marvelously arouse the feelings of the whole Afghan Community against that party, and there we find that true glow of fanaticism which is but a spark of *Religious* intolerance. These facts go to prove that, whilst in the minds of all men some idea of reverence is associated with that of religion, beyond that idea of reverence, which in itself is even the result of appropriation, no other common link is found to exist among different religions. Each is isolated in itself, and is perfectly exclusive. The answer, therefore, to the question 'what meaning does religion convey to the commonality of people' is, that religion means the one thing or the other, according as the person using the word has one set of beliefs or the other.

5. To this, some persons might object that although it is true that religions of men are different, and hence, the meanings which religion conveys to different persons in *totality*, may be different, yet there is a *partial* coincidence of these meanings, which every man feels, and upon which ground the ideas of men on religion have a chance to unite. In answer to this objection, I have previously referred to some facts which it would be important to develop here. It must be admitted as a fact

that Religious Intolerance (enphemise or soften the word, if you like) is the necessary consequence of unchecked religious devotion. Now the very idea of religious intolerance is incompatible with any idea of unity, of feeling unity, I mean. In the sense in which religious devotion exists, a humble idolatrous Hindu, having the greatest of reverence for his religion, for every part and every atom of his religion, whenever he comes to find any single difference between his views and the views of a Christian, feels himself incapable of sympathizing with that Christian, in so much that the profession of *common* beliefs (*i.e.* common to both) on the part of the Christian is also thought as the result of imposture, or of preposterous perversity. Thus, one single difference is apt to put out of the mind any idea of union, of common belief or of co-operation. Not only is this the case with some religious fanatics, but every man, unless his reason have an extraordinary control over his thoughts, has this feeling of antipathy, which debars him from feeling or from being conscious of any practical unity with his dissentients. It is on this principle that the Hindu feels himself bound not to unite in flesh and blood, nor to dine with a Mahomedan or a European, (there may be a higher ground for this restriction but that does not touch my question), and that a Christian felt himself incapable of corruption with a Moslem. We must, therefore, put aside any consideration against the fact that to every man religion means his own religion, and must admit the bare assertion that religion means the peculiar views of the speaker, independent of any idea of reconciliation with the views of any dissentient individual.

6. We have now arrived at a conclusion respecting the first qestion. If during the course of our exposition, it has been proved to be a fact that the religious ideas of every one are perfectly exclusive, even so far as one single difference is concerned, we might dispense with the idea that there is one single attribute or a group of attributes by virtue of which one common name *has been given* to its different forms. For, the very fact of *having given* a common name presupposes the being *conscious* of a single such attribute or of a group of such attributes, on the part of those who gave this name. But if it be true that religions do always beget intolerance and that intolerance is incompatible with consciousness of unity in diversity, no such thing can be alleged. But there is another shade of meaning in which this question may be legitimately put. Viewed in this light, the question is that although men may not have been conscious of any such attribute or attributes common to all religions, yet it is possible that there may be such common attributes, and that we might discover some thing common among so widely different religions. That such have been the pretensions of some men cannot be doubted. For, those persons who aspire to raise religion to the dignity of a Science and can write and publish a book by the very name of the "Science of Religion," base their pretensions on the very ground of such possibility. They base their "new science," on Comparative Theology. Says Professor Max Muller, speaking of the

Comparative Method in his "Science of Religion."—"Why then should we hesitate to apply the Comparative Method, which has produced such great result in other spheres of knowledge, to a study of Religion? That it will change many of the views commonly held about the character, the growth, and decay of the religions of the world, I do not deny; but, unless we hold that fearles progression in new inquiries which is our bounden duty and our honest pride in all other branches of knowledge, is dangerous in the study of religions; unless we allow ourselves to be frightened by the one famous dictum that whatever is new in theology is false, this ought to be the very reason why a Comparative study of religions should no longer be neglected or delayed." Now what is this comparative method of which our Professor speaks so assuredly? It is, that by studying different religions, we can strike out differences and pick up similarities whereupon to base our wide covering generalisations of religion. Admitting therefore, the possibility of such a universal basis of all religions, let us examine what are its elements, at least those which have been alleged to be so. By means of this examination, we will reject those which do not bear the examination, and accept the residue, if any, as genuine. One of the alleged elements is the belief in the existence of God. "The intention of Religion" (iv,263) says Max Muller "wherever we meet, is always holy. However imperfect, however childish a religion may be, it *always* places the human soul in the presence of God; and however imperfect and however childish the conception of God may be, it always represents the highest ideal of perfection, which the human soul for the time being can reach and grasp. Religion, therefore, places the human soul in the presence of its highest ideal, it lifts it above the level of ordinary goodness, and produces at least a yearning after a *better* and *higher* life—a life in the light of God." In another place, the same philologist says: "Thus we find among a people who were found to be without any religious life, without any idea of a Divine power, that some of the most essential elements of religion are fully developed—a belief in an invisible God, the *Creator* of all things, residing in heaven, sending rain and hail and thunder, punishing the wicked and claiming his sacrifice from among the cattle on a thousand hills." Here then is a clear bold and distinct profession that the belief in a God, is one of the most essential elements of religion. But the same author without any idea of glaringly contradicting himself when classifying different religions cannot refrain from mentioning that atheism is also one of the religions. After classifying religions into *polytheistic*, *dualistic*, *monotheistic*, *henotheistic*, and *atheistic*, he thus speaks of the latter. "As to atheistic religions, they might seem to be perfectly impossible; and yet the fact cannot be disputed away that the religion of Buddha was from the very beginning purely atheistic. The idea of the Godhead, after it had been degraded by endless mythological absurdities which struck and repelled the heart of Buddha, was, for a time at least, entirely expelled from the sanctuary

of the human mind ! and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the Unknown God." In another place, he speaks of Buddhism as "drawn far away from the truth," and as "ignoring all feeling of dependence on a higher power, and therefore denying the very existence of the supreme Diety."

7. We might have multiplied quotations if we liked, but it is unnecessary to do so here. If the above statements are perfectly true, it must be admitted as a fact that a general belief in the existence of God is not universal and that it is, at least, incompatible with certain forms of religion. Having dismissed this one alleged universal principle, there remain only few which deserve consideration. For, if there be any other principle, its claims on our attention are little ; they have never been recognized so much as a belief in the existence of God ; and even, their rise and fall has been consequent upon that of this principle.

8. Next, then, to a belief in the Existence of God, there is only one principle which is of importance. It is a desire after the Infinite. Says Max Muller. "As there is a faculty of speech, independent of all the historical forms of speech, so there is a faculty of faith in man, independent of all historical religions. If we say that it is religion which distinguishes man from the animal, we do not mean the Christian or Jewish religion ; we do not mean any special religion ; but we mean a mental faculty, that faculty which, independent of, nay inspite of sense and reason, enables man to apprehend the Infinite under different names and varying disguises. Without that faculty no religion, not even the lowest worship of idols and fetishes, would be possible ; and if we will but listen attentively we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the infinite, a love of God. . . . . . Certain it is that what makes man man is that he alone can turn his face to heaven ; certain it is that he alone yearns for some thing that neither sense nor reason can supply."

9. In this quotation it is asserted that the faculty of religion distinguishes man from the animal and that religion means on the whole a yearning for the infinite. Although it must be admitted that the fact of men being capable of forming a religion is the result of a higher development in man than in the animal ; yet that it is a separate faculty, even at the best, has no proof. Any one who has carefully studied the facts of biology would declare with a Darwin that though "there can be no doubt that the difference between the mind of the lowest man and that of the highest animal is immense," yet, "the difference in mind between man and the higher animals, great as it is, is certainly one of degree and not of kind." But leaving out this consideration, in the first place

it is incorrect to say that the aim of religion can be "to apprehend the inconceivable." There is a palpable contradiction in terms in such an assertion. What is the infinite, the incomprehensible and the inutterable, which man attempts to conceive, but the finite, the comprehensible, and the utterable? For, that which man is capable of conceiving, being limited by his conception, is by its very nature Limited or Finite, that which he can comprehend, being comprehensible, is also that which he can express and hence it is Utterable. After all, this the Infinite, the Incomprehensible and the Inutterable is but the very reverse of that. Of the Infinite there can be no comprehension. In the second place, it is not correct that no religion can exist without such faculty. For, on a deeper view of some religions we will find that their object has been rather the limitation of religious feelings and contentment with a very poor scheme than enlarging the boundaries of religion to the Infinite. Look towards neo-Cosmotheism, or Modern Vedantism. This religion, the degradation and curse of humanity, makes brutes and mere passive beings of men, by inculcating that a mere knowledge that every thing, animate or inanimate in the world, is God, that all besides, including all philosophy and science, is a dream and an unreality, and that when once a man knows and feels that he is God अहं ब्रह्मास्मि, he becomes free from all desires and attains *mukti*. Can this religion which can limit the idea of the Deity even to a stone; which can identify this idea, noble and sublime as it is, with the meanest and vilest; which saps all life and proclaims the noble exertions to increase the boundaries of knowledge on the part of man, as dry and useless—for, all knowledge, save that of Vedantism, is a dream—can this religion be called that of the Infinite?'

10. The preceding inquiry would have made it clear, that to the question of comparative theology, no answer can be given save that of bare negation. Still, however, unless some sort of positive answer be given to the question "what is religion"? all inquiry into the origion of religion is a verbal inquiry and a fruitless topic. I am of the opinion that every writer who undertakes to promulgate a doctrine or decide a doubted question should have the liberty of defining his terms, and fixing any meanings on the terms he employs, cautions however that he does not change the signification of those words in the extent of the same inquiry. But on questions of religion and especially on this, there is a need of conformity to that common usage. If, therefore, we have in view both philosophy and common sense, our difficulty is augmented. Where they seem to separate, the case becomes hopeless. In our case to separate philosophy from common sense is not only hopeless, but dangerous.

11. There is another method left for us to try in attempting to solve the question 'What is religion?' to which I shall, in the end of the first part of my subject, refer. For the present I will only express the conclusion, and reserve for myself a full proof of the conclusion

to be given on a further occasion. The conclusion is that Religion is an attempt to explain the World and Society, *viz.*, the external order to which our existence is subordinate. I have put this conclusion in a vague form, for, the little progress which we have made in the subject does not admit of a precise form. The view I will hereafter prove, will, I think, explain the historical stages of religion on a physical conjoined with mental basis. Before proceeding to this question, I will assign some origin for the idea of God and other cognate phenomena.

12. It has been held by some that the idea of God is innate. But there can be nothing so incorrect as this. Bishops and Missionaries, zealous as they are to conquer the world, have forged this into a fact of nature that "man is aboriginally endowed with a belief in the existence of an Omnipotent God." Ignorant as they are of the historical evolution of mind * they interpret a bit of unintelligible savage affiction and timidity into a manifestation of their religious feeling. On the other hand, as Mr. Darwin says : "There is ample evidence derived not from hasty travellers, but from men who have long resided with savages, that numerous races have existed and still exist who have no idea of one or more gods, and who have no words in their language to express such an idea." Among the civilised races, now, the idea of the Deity is that of an immaterial spirit, the Governor of the world. In tracing its origin we have to enquire how a man comes to the idea of a spirit or something mysterious yet immaterial.

13. It has been alleged by some, that the idea of a spirit among savage tribes, is formed through dreams, wherein the dreamer dreams of persons coming from a distance to him, or of himself (although his body is there) travelling through different parts of the country, &c. This fixes in him the idea of a something, soul, which exactly resembles the man, nay, which is identical with the man, but yet is not the *material* figure itself. There is a great probability in this view, as it is very simple and illusive, and readily fits in with the state of a savage. Having once admitted how he comes to have the idea of a spirit, it is easy to trace this idea passing through different phases till it is developed into that of an Omnipotent God. The movements of different objects of which he does not know the precise causes, would naturally strike the savage, and where the physical structure or organisation of the object itself gives him no information, analogy suggests to him the existence of a latent and inherent spirit to which the movement of the object is due. Evidently the idea of the savage at this stage must be that of many spirits, and all of them independent ones. It is not until he has advanced in his experience that the uniformity of nature begins to impress upon him, and where he thought only of many and independent spirits, he is obliged to think of them still as

* The four words immediately following the word "mind" have been supplied by us to complete the sentence as the author's words in the manuscript have been smudged so as to be incapable of being deciphered.—ED.

many but with the alteration that they are now dependent on the will of a higher and more powerful being. As this stage goes on the the law of uniformity becomes more and more established, this belief changes from that of many gods into that of one. At this time the idea of Secondary God ceases ; for, so long as they exist they are regarded as capable of being moved by prayers and propitiation, but when they cease to exist, the *uniformity* of nature stands in a clearer light incapable of being misunderstood.

14. Such is the brief description of the different stages through which the notions of men about religion successively pass. M. Auguste Comte has, in his very comprehensive and in some respects inestimable work "Positive Polity," taken a great deal of trouble to establish this point.

15. As a branch of speculation, as a generalisation of universal history, as a development of sound psychology, this view is extremely invaluable. There is nothing which so exactly fits in with the results of physical inquiries and especially with the theory of physical evolution, as this view of mental evolution. Looking at the question from different standpoints one is easily led to this uniform doctrine. That this view of the question should turn wrong is extremely improbable. For all purposes of history, it may be taken as an established fact that there takes place an evolution in the mind quite as much as in the physical department.

16. This theory of evolution is that there are different stages of religion corresponding to the different stages of the development of human intellect. The history of Sciences shows us that the history of struggle between Science and Superstition has been that of the triumph of the *Uniformity of Nature.* Psychology steps in and proves us that the different degrees of belief in the uniformity of nature give rise to different notions as regards the world and its affairs. If, then, this view be correct that mankind has, in the different periods of its history, been believing in different religions, each stage corresponding to a particular religious tone, or that religions have also been developed owing to the increase of the experience of man, just as other branches of human study have, it must be admitted that this development of religions is based on the smaller or greater contact of man with external nature and with himself.

17. There is one view of philosophy which does not seem compatible with the above. This is the intuitional doctrine of philosophy. This intuitional doctrine of philosophy says that there are some notions which nature has implanted into man. These notions are not, says this doctrine, the results of human experience, but, being apart of our nature, are indispensable to us, and are consequently above experience, infallible, and undeniable. I do not wish to pass any remarks on this doctrine but must say that it is incapable of proof. The doctrine of intuition is at the best a

doctrine of negation, for, intuition is the residence of experience. If after a *full* and *comprehensive* examination and analysis, it is found that some notions are not the result of experience this residue may be called intuitional. All proof is founded on experience and all experience furnishes proof. When a thing can be explained on the basis of experience it is at once experiental. It is only when a thing can not be explained on the basis of experience that it may be called *intuitional*. Even allowing this latitude to intuition it is but another name for ignorance. Whatever comes under your cognisance as the result of experience or as explainable by experience, is not intuitional. Whatever has not been explained may be intuitional, but you are ignorant of that. Intuition, in this case, is but another name for ignorance. The history of philosophy shows us that many things which were at one time regarded as intuitional have been proved in the process of time to be the result of experience. The perception of distance by the eye was at a time regarded intuitional, but has now been uniformly proved to be the result of experience. Arguing from the past experience of philosophy it is hoped that future will prove things that are now held to be intuitional as the result of experience. But even granting that this notion is intuitional, can it be proved that it is above experience, infallible and undeniable. The intuitionalist says that the notion of God or of religion is implanted in us by Nature and hence is infallible. But is the intuitionalist a measure of Nature's truth ? That *natural notions* are infallible is based on the assumption that Nature is perfect. But what proof is there that Nature is perfect except that either this itself is an intuition, or that Nature being the creation of a perfect being, God, is perfect, which is turning to the same point again, for, even if Nature be the creation of God, that it is perfect depends upon the perfection of God which has no proof save this intuition alone. Intuition, therefore, is simply returning into itself, ceasing to solve a question, and but concealing one's ignorance under the garb of *feigned infallible knowledge*.

18. The conclusion of the preceeding inquiry is that religion varies with history. It being an explanation of the phenomena of the world, this explanation varies as men's ideas about the nature and internal relation of these phenomena themselves vary. As man advances in his experience and interpretation of Natural phenomena, religion advances in its polish.

19. Next in importance to this consideration is the consideration of the shortness or longevity of the sway of a religion. And it is necessary to investigate the causes that determine the length of the period for which a religion sways, before proceeding to the question of the *

* The rest of the manuscript is missing.—Ed.

# DARWIN AND HIS THEORY.

DARWIN has been a very great name in the annals of science. He has been compared with advantage to Socrates and regarded as his superior. His observations and experiments are said to have been conducted with a precision and nicety unknown and incredible to one who had not had the good fortune of being initiated into the mysteries of physical science. His patient research for truth, however insignificant in its practical application to the affairs of life, and his sincere and warm devotion to the cause of knowledge have been simply unparalleled. Among the manifold services which he did to the world his theory of natural selection, which is some times otherwise called as the theory of 'the survival of the fittest,' is believed to accupy the front rank. It is said to be based on such broad principles and laws of nature that no man in his senses can afford to call its truth even for a moment in question. The conclusions to which it leads are supposed to so well harmonize with the universe that to entertain the slightest doubt about them is, it is said, to deny the simplest and the most fundamental truths. It is further said that the theory affords the most feasible and natural explanation of many a phenomenon which otherwise remains an inexplicable mystery. The accession of proof, which, it is said, it is daily receiving from different quarters, is regarded as sufficient evidence, if any were needed, that the theory is a statement of truth and nothing but truth. But some of the conclusions that flow from it are so subversive of, if not directly contradictory to, beliefs which have delighted mankind for ages, that it would be as well to take a cursory glance at its main features. The theory has been applied both to the vegetable and the animal kingdoms. The immense diversity of the former, as if by the touch of a magical wand, is at once reduced to unity. The numerous trees, plants and herbs which grow in the different parts of the globe are, according to this theory, all descended from a very small number of types. This small number is sometimes reduced to only one. Man, it is said, can do nothing for which he has got no sanction from nature. If he can engraft one kind of tree on onother and thus produce one slightly different from either he can do so only because it is open to him under the established laws of nature. If it is possible for man to grow a black rose by some means or other it is so only because nature sanctions it. And what is sanctioned by nature she can do herself too. And what she can do, it is only very probable to suppose that she should have done as a matter of fact. Nature, it is argued, has, therefore, proceeded on the same method on which an ordinary gardener acts when he engrafts one kind of tree on another. The immense varieties of trees &c. that are to be met with in the world are, on this theory, explained to have all proceeded from a very small

number of prototypes, if not exactly from one. For, it is yet open to discussion whether the whole vegetable world has proceeded from one type or more than one. The theory itself has nothing about it to pronounce a definite decision one way or the other. All that it seeks to establish is, that the world did not start with that overwhelming diversity in the vegetable world which is now to be observed therein. Further it asserts that this diversity is the direct result of the prototype, or prototyphes, according as you favour the one or the other view, changing into different species under varying circumstances and environments. It is true that the external conditions, on which the theory lays so much stress and on which it is in truth based, have a very great effect on a thing, but it is difficult to conceive that the latter should so completely change as to altogether lose its essential features and sometimes its very nature. Slight changes such as we see every day may, no doubt, be made in a thing by its surroundings but the latter cannot surely change a *nim* into a mango tree, however long the time you may allow for such a transition.

As long as the theory is only applied to the vegetable world its conclusions are not so shocking as when it is pressed into service to explain the diversity of the animal kingdom. In this as in the other case it is said that variety proceeds from unity and that the innumerable beings that crowd the universe are mere productions of one fundamental type. But it is forgotten that in this reasoning a jump is made that is not warranted by the arguments on which the theory proceeds. It is possible to conceive that a dog may change his colour or lose his hair under circumstances different from those in which he has been brought up, but it is an unjustifiable stretch of reason to suppose that in course of time he can develop into an animal of a more highly organized structure. The crossing of breeds cannot either help the solution of the question. It is a well-known fact that when two breeds cross each other the offspring, though, no doubt, different from either, becomes incapable of any further production from the barrenness which such a step superinduces upon it. The strength of the theory, so far as we understand it, lies in the point that according to it the environments of an animal not only change his habits but also materially alter his structure. Now, admitting for the sake of argument that the surroundings really exercise such a potent and substantial influence on the physical make of an animal, we find that a great mistake is committed in the application of the theory. When an animal has, for example, risen from a lower sphere to, say, the sphere of monkeys, he must remain in that state for some time before he can change for another. All monkeys do not have the same development of brain, and, therefore, an animal that enters the monkey class must remain in that state for some time before it can rise to the highest development which the monkey is capable of. While in this state, the animal must necessarily develop those parts of his body that are most used by a monkey. The arboreal habits of this animal give a prehensible character both to his tail and feet which, being more

used than the other parts, attain to a greater development. These parts, therefore, must be stronger and consequently less liable to extinction in these animals. But according to the theory a chimpanzee loses these very parts directly he enters into the category of man. This is not all. He develops, instead, those things which he used least of all, and which, therefore, were not in so developed a state as the other. But consistency requires that a chimpanzee in passing to the sphere filled by man should have developed rather than completely lost his tail. If it be objected to this that the conditions under which a chimpanzee changes into man are of so altered a nature that they necessitate the removal of the tail then it will be found that the objection makes the whole theory absurd and meaningless. For, it would imply that changes so complete and material as the loss of tail are altogether sudden and unexpected and not so graduated as the theory requires them to be. Otherwise, it would have to be supposed that before developing into man a chimpanzee has first to gradually part with all that development which some of his limbs acquire while he is a monkey, which makes the theory exceedingly indefinite.

The theory, it will be seen from the above, is open to this very serious objection that according to it an animal in passing from one sphere to another not only loses all of a sudden those very things which he developed the most in his previous state, but also gains those which he had the least opportunity of using before. It is thus seen that the theory cannot even claim a tentative place among hypotheses far less than that of an established and proved truth. (Arya Patrika, Dated 4th May 1886, Vol. I. No. 46.)

# SIR MONIER WILLIAMS

## ON

## CHRISTIANITY & OTHER RELIGIONS OF THE WORLD.

It is strange that a man who pretends to find flaw in some of the sublimest and most reasonable doctrines of the Aryan Faith should try to uphold and laud to the skies the most absurd dogmas which his own form of faith inculcates. Such is the effect of prejudice on the human mind that even the most cultivated minds can not shake off its influence. The most shocking deformities, the most glaring absurdities, the most ridiculous teachings of what they have been made to love and reverence from their very infancy, appear to them as so many beauties, incomparable and unique. All their learning, all their erudition are powerless against the powerful fascination which their own creed exercises over their minds. Their rare critical powers, their keen and penetrating judgement, their sarcastic humur, which they never fail to bring to bear upon what is of foreign and exotic

growth, dwindle into an abject stupidity when they come to examine and analyze their own feelings and sentiments. They are, as it were, then transported into regions where all their knowledge and experience take leave of them, where they are scared out of their very senses. They may then well be compared to those idle worshippers who lose all their dignity and rank as men when standing in the presence of their favourite image. Well were it for mankind, were it less pliable to the absolute and despotic dominion of prejudice. The world would, then, be less liable to be the scene of discord and dissension, and the earth should not be deluged with rivers of human blood. But there is a very distant and uncertain prospect of its ever being able to throw off its yoke. When people of cultivated minds, of refined habits and thoughts, are unable to cope with this Satanic power, how can common mortals get out of its clutches? A most striking instance of the effect of prejudice on the human mind is to be met with in an address recently delivered by Sir Monier Williams on Christianity and other religions of the world! The address betrays meagreness and poverty of thought, quite unworthy of a man who pretends to have studied every system of philosophy in the world. The famous linguist has, according to his own statement, read through the Vedas, has explored the regions of Confucian texts, ransacked the pages of the Zendavastha, has examined the Qoran and the Buddhist Scriptures, and has found none of these making a distant approach to a Christian's Bible. The Professor launches, as might be expected, into vague and meaningless assertions, but does not bring a single argument, properly so called, in his support. He attributes to the Bible all possible excellences to which it has not even a distant claim. He would turn a field overgrown with poisonous weeds and thorns into a lawn covered with smiling green. The Professor remarks :—

"No other name, no other Saviour more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at. What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper, all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford? No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian Bibles into conformity with some scientific theory of development and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between."

Really the Professor is too kind when he styles the Sacred Books of the East, as so much dirty paper. With a factiousness and impudence only to be met with in Christian missionaries, the Professor comes out with his choicest Billingsgate in speaking of the Sacred

Books of the East. Like all his brethren of the followers of the lamb, he tries to hide his venom and sting under the outward garb of smooth though malicious language. Really Christianity is the only revelation which is a development in the proper direction, as it inculcates and promulgates some of the most absurd dogmas which were ever fastened upon mankind. The civilized and enlightened portion of humanity bears ample testimony to this fact. Read the infidel Gibbon, as the Christian Missionaries like to style the great Historian. and you will come to know some of the beauties of Christianity. Further on the Professor observes :—

"Vyasa, Zoraster, Confusious, Budha, Muhammad, are all dead and buried; and mark this, their bones have crumbled into dust; their flesh is dissolved, their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its divine Founder, not merely in the spirit but in the body, and 'with flesh, bones, and all things appertaining to the perfection of man's nature,' to be the eternal source of life to His people."

Undoubtedly they have long been dead and buried, and have, of course, undergone the after-death process of nature. But Christ alone went into Heaven with flesh, bones, and all things appertaining to the perfection of man's nature. Unquestionably it is the most incomprehensible, arbitrary and dogmatic assertion which has ever been fastened upon mankind. This is a most convincing proof of the development of Christianity in the right direction. That childish idea that there is actually a Heaven wherein God resides, surrounded with his court, has not as yet been supplanted by the spread of Science! We fail to understand how Christ went into Heaven with flesh, bones, &c. Where is that Heaven we would like to know? We confess we are thoroughly in the dark as to where this place is situated. How did Christ contrive to get to Heaven, is another puzzle to us. Doubtless a Christian Missionary will come to our help and enlighten us on the point. We shall revert to the Professor's address in a future issue of our paper. (Arya Patrika, dated 19th July 1887, Vol. III, No. 5.)

## ERRATA. (*Concluded from P. 108.*)

(SLIGHT MISPRINTS LEFT UNNOTICED.)

| *Page.* | *Line.* | *Incorrect.* | *Correct.* |
|---|---|---|---|
| 24 | 17 | ... details | ... detail |
| 28 | 8 | ... Sanakrit | ... Sanskrit |
| 40 | 11 | ... sprinking | ... sprinkling |
| 46 | Last L. | ... Monotheisms | ... Monotheism |
| 52 | Read 2nd foot note with 2nd quotation on next page. | | |
| 56 | Add "Ed." to the foot note. | | |
| 59 | 12 | ... Caste | ... Case |

# ERRATA (*Concluded from P. 224.*)

| P. | L. | Incorrect. | Correct. |
|---|---|---|---|
| 59 | 33 | ... brothers | ... brother |
| 60 | 7 | ... by | ... by the |
| ,, | 37 | ... all | ... for all |
| 63 | 6 | ... mere | ... merely |
| ,, | 18 | ... Hindu | ... Hindus |
| ,, | 30 | ... molded | ... moulded |
| 66 | 5 | ... rather | ... rather have |
| ,, | 44 | ... evince to | ... evince |
| 72 | 2 | ... fire | ... the fire |
| 76 | 14 | ... Heavently | ... Heavenly |
| 80 | 22 | ... hasted | ... hastened |
| ,, | | Add a 3rd foot note as "Lecture III. missing." | |
| 84 | 14 | ... and true | ... true |
| 86 | 32 | ... flat | ... fiat |
| 100 | 5 | ... consist | ... consists |
| ,, | 43 | ... nothing" | ... nothing |
| ,, | 44 | ... assertions. | assertions. |
| 101 | 1 | ... this.* | ... this,*" |
| 115 | 8 | ... Nature's | ... to Nature's |
| 117 | last L. | greatfulness... | gratefulness |
| 119 | 26 | ... sin's | ... sin, |
| 121 | 33 | ... beautious | ... beauteous |
| 124 | foot note. | Lion berty... | on Liberty |
| 138 | 32 | ... sublimited | ... sublimated |
| 139 | 3 | ... subliminting | ... sublimating |
| 151 | | ... resperation | ... respiration |
| 153 | 10 | ... vigitence | ... vigilance |
| ,, | 18 | ... to Principle that leads | Principle that leads to |
| 154 | 30 | ... wordly | ... worldly |
| 156 | 11 | ... heartly | ... heartily |
| 157 | 8 | ... tensure | ... tonsure |
| ,, | 5 | ... trute | ... truth |
| 158 | last L. | riples | ... ripples |
| 160 | 22 | ... fsom | ... from |
| ,, | 41 | ... speach | ... speech |
| 161 | last L. | *gritachim* | ... *ghritichim* |
| 162 | 39 | ... apporaches | ... approaches |
| 164 | | ... moderns. | ...the moderns. |
| 168 | 8 | ... pair | ... pairs |
| ,, | 22 | ... marriages | ... marriage |
| ,, | 4 | ... other | ... ether |
| ,, | 1 | ... way, tho | ... way, the |
| 169 | 39 | ... boundage | ... bondage |
| 172 | 11 | ... lock | ... look |
| ,, | 21 | ... groser | ... grosser |
| 173 | 24 | ... society | ... the society |
| ,, | 26 | ... long | ... large |
| 177 | 1 | ... prejudical | ... prejudicial |
| ,, | 34 | ... caste | ... cast |
| ,, | 5 | ... grounds | ... ground |
| ,, | 4 | ... buzy | ... buzz |
| 178 | 2 | ... in | ... is |
| ,, | 36 | ... extracts | ... exacts |
| 193 | 6 | ... neaded | ... needed |
| 213 | 27 | ... qestion | ... question |
| 214 | 6 | ... fearles | ... fearless |
| 215 | 7 | ... Diety | ... Deity |

# PRINCIPLES

OF THE

## ARYA SAMAJ (VEDIC CHURCH.)

God, His Characteristic.

I. The Primordial Root—the Eternal Unseen Sustainer—of all true knowledge, and of objects made known by true knowledge—aye of all those—is the Supreme God.

His attributes and worship.

II. God is the personification of True Existence, Intelligence and Bliss. He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller from within of all, Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the whole creation. To Him alone is worship due.

His Word, the Veda.

III. The Veda is the Scripture of true knowledge. It is the paramount Duty of the Aryas to learn, to teach, to hear it read and to read the Veda to others.

Truth.

IV. We should ever be ready to accept Truth and to renounce untruth.

Righteousness.

V. All acts should be done in accordance with *Dharma*, that is, after deliberating what is Right and Wrong.

Benevolence.

VI. The prime object of the Arya Samaj—Vedic church—is to do *Upkâr* to the world, that is, to promote its Physical, Spiritual and Social good.

Love and Justice.

VII. Our conduct towards all should be actuated by Love, Righteousness and Justice.

Nescience and Science.

VIII. We should dispel *avidyâ*—Nescience—and promote *vidyâ*—Science, Spiritual and Physical.

Individualism and Altruism.

IX. We should not be content with promoting our own good only; on the contrary, we should look for our good in promoting the good of all.

Subordination and Liberty.

X. All men should subordinate themselves to the laws of Society calculated to promote general well-being; they should be free in regard to laws for promoting individual well-being.

NOTE.—*Translated by Rai Thakur Datta Dhawan and slightly revised by me.*—J. D.

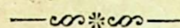
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Macdonald " " "

